

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



Glimpses of
the Eastern Churches
E. R. Hardy

MORTGAGE BURNING

Bishop DeWolfe of Long Island officiated at the ceremony in St. Philip's, Brooklyn, N. Y., signaling the removal of indebtedness. The parish has over 1,000 communicants.

[See page 21.]

"Priest, Professor, and Student"

TO THE EDITOR: The recent series of articles in *THE LIVING CHURCH* under the title of "The Priest, the Professor, and the Student," by the Rev. Carroll E. Simcox, is both stimulating and a bit horrifying. It is stimulating in the freshness and frankness of the attack made on secularism in our colleges and universities, and horrifying in describing future education, should this secularism continue unabated.

Fr. Simcox has named many reasons for the growth of this secular attitude on the part of the students, faculties, and administrations, but I feel that he has not laid his finger on the basic reason.

Let us begin with the assumption that students and faculties would not become crassly secular if college and university administrations were not first to become so. Then let us ask this question: "What made so many administrations and administrators adopt a wholly secular approach to education?"

There are many answers to this question; Fr. Simcox has touched on most of them. But, it seems to me, the primary answer lies in the fact that the Church has not been overly concerned with the financial support of its institutions. Many a Church college has started out on the seemingly sound premise that the Church which controls it will give it adequate financial support. When the premise has

proved unsound, the weary college or university administrator, who nowadays has to be a combination of David Starr Jordan and Billy Rose, must needs turn to the secular (or moneyed) interests to support his school. Then the thing happens which every such administrator fears, if he really believes in Christian education to begin with. The secular influences, so graciously invited to donate to dear old Siwash, gradually begin to exert the materialistic influences which one would expect from them.

I have heard it said many times that "you cannot sell Christian education to businessmen." As a college president still in his first year, I do not believe this statement, and yet the fact remains that people with the money to give to colleges will give it for every materialistic cause before they give it for the support of Christian education. I know of only one instance where a wealthy man gave a large sum of money expressly for the institution of a required course in religion, and he gave it to a non-denominational college! All of us know that most large donors who give money to colleges have some sort of an axe to grind, and seldom is it a religious axe.

On the basis of one year's frustrating experience, I would say this and say it quite bluntly: "Until the Church as an organization—the National Council, for instance—does something to aid its small number of colleges in a financial way, the

colleges have no recourse other than to turn to the moneyed, and hence secular, influences." The final choice is, of course, to allow the Church colleges either to get away from the Church or to die.

(Dr.) EDGAR C. CUMINGS,
President.

Canterbury College,
Danville, Ind.

The "Christian Herald"

TO THE EDITOR: I have just read your little item "Statistics and the 'Christian Herald'" in the June 8th copy of *THE LIVING CHURCH*.

Aside from the fact that I was rather surprised at the discourtesy involved in your failure to talk with us before running such an item, I would call to your attention the fact that the membership figures in *Christian Herald's* survey for this year were secured with the cooperation of the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church.

We wrote to Bishop Sherrill on February 4th 1947—on February 6th we received an announcement signed by C. Rankin Barnes of the National Council of the Protestant Episcopal Church informing us that the Presiding Bishop had referred the matter of statistics to his office, and that he would be glad to cooperate with us in the study we were making. . . .

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The Episcopal Church

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Would you be good enough to print this letter in *THE LIVING CHURCH*, by way of justice to the *Christian Herald*? I think that is the least that could be done to correct the erroneous impression created by your June 8th editorial.

FRANK S. MEAD.

Managing Editor, *Christian Herald*.
New York City.

TO THE EDITOR: Your recent editorial "Statistics and the 'Christian Herald'" refers indirectly to certain information which I furnished to the *Christian Herald*.

Early in February the Presiding Bishop referred to me the request of the Christian Herald Association that the report blank of its Annual Report on Church Membership be filled out. This report blank asked, as I recall it, that any figures for the Hawaiian Islands or the Philippines be excluded.

I therefore referred to *THE LIVING CHURCH ANNUAL* for 1947, page 26, took the figure for Church Members, "Total in U.S.A.," of 2,184,272, and subtracted therefrom the number of baptized persons in the Missionary District of Honolulu, 7,463, and in the Missionary District of the Philippines, 21,295, a combined figure of 28,758. This gave the figure of 2,155,514 Church members, which I reported to the *Christian Herald* on February 14th.

Similarly, in reporting the number of congregations, I subtracted from *THE LIVING CHURCH ANNUAL*'s "Total in the U.S.A." 7,123, the number of parishes and missions in the Hawaiian Islands 40, and in the Philippines, 56, a combined figure of 96. This gave the figure of 7,027, which I reported to the *Christian Herald*.

(Rev.) C. RANKIN BARNES.
Secretary, National Council.

New York City.

Editor's Comment:

The difficulty appears to derive from the fact that *Christian Herald's* tables appear to compare statistics that are in fact not comparable. Last year they compared the total world membership for 1945 with the total in U. S. and possessions for 1946. This year they compared the latter figure for 1946 with the comparable figure less Hawaii and the Philippines for 1947 (but still including Puerto Rico, Canal Zone, and Alaska). The result was that each year showed an apparent loss, because the geographical base was smaller; although in fact the comparable figures in each instance would have shown a gain.

The Three Hours

TO THE EDITOR: The best method of observing Good Friday in our churches, it seems to me, would include the Mass of the Pre-Sanctified in the morning, the three hour service from 12 to 3, and Tenebrae in the evening.

However, I fully realize that very few people are so privileged as to be able to

observe the day to such an extent. Since most people are restricted by family or business duties, it is of great advantage for them to know that the three hours from 12 to 3 are being observed. There are very few, with the exception of the very sick, who cannot find time to spend some portion of these three hours in church. To have "the Litany and Penitential office and one good sermon," as suggested by your editorial would necessitate setting some hour and would then exclude those who could not attend at that particular time.

There is also a dramatic and psychological aspect to this three hour service. Certainly, if there has been a conscious attempt during Holy Week to follow in Christ's footsteps, we should also be with Him during the three hours.

I am indebted to *The Way of the Church*, by the Rt. Rev. K. D. Mackenzie for the following statement: "The result of the discontinuance of the Veneration of the Cross and the Mass of the Pre-Sanctified has been that most people offer no liturgical worship at all on Good Friday, but content themselves with listening to sermons at the ultra-modern Three Hour's Service and meditating on the preacher's words. To say this is not in the least to decry the Three Hours, which is a truly admirable and wonderful devotion, with an extraordinary power all its own. It is merely to say that the Three Hours is not exactly worship, but rather meditation." If this service is more meditation than worship, so much the better. I think, by and large, that meditation is far more neglected than worship in our churches today.

(Mrs.) FLORENCE L. THOMPSON.
Washington, D. C.

World Council Needs

TO THE EDITOR: We have just received an urgent request from Geneva for a car to serve the General Secretariat of the World Council of Churches. Thus far the Secretariat has had to depend on Dr. Visser 't Hooft's own personal car and one borrowed by a member of the staff from his nephew.

They can get a small Renault car, very economical to operate, for \$1,550. It has occurred to me that some of your readers might find this a challenging sort of thing to provide. If we could get that amount from special donors it would greatly help the situation.

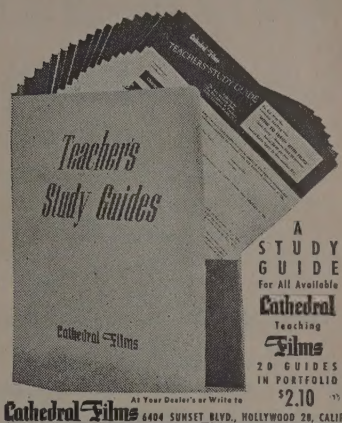
I have a feeling that there might be one or more people who would be glad to provide a car for the most representative inter-Church office in the world which is now without any official transportation of its own.

(Rev.) HENRY SMITH LEIPER.
Executive Secretary
American Committee for the
World Council of Churches
297 Fourth Avenue
New York 10, N. Y.

Editor's Comment:

This is a worthy cause and we hope that it will appeal to our readers. Contributions should be sent directly to Dr. Leiper at the address given.

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The Question Box



Conducted by CANON MARSHALL M. DAY

• Please explain the symbolism of the ablutions of the priest at Mass (both before the consecration and after the ablutions).

The term "ablutions" is liturgically confined to the washing of the chalice and other sacred vessels after the Communion is over. The washing of the hands at the Offertory (sometimes called the *lavabo* from the opening word of the psalm used at that time), is primarily a utilitarian ceremony to remove any stickiness from the wine cruet or small crumbs from the bread that may adhere to the celebrant's fingers. It has developed into a reminder to the people of Pilate's washing of his hands before passing sentence on our Lord, and a reminder to the priest of the purity of heart and intention with which he should carry out his part of the sacrifice. The practice of pouring a little wine and water over the priest's fingers at the ablution of the chalice is also a utilitarian ceremony, to make sure that any crumbs or particles of the Blessed Sacrament that may adhere to the fingers are consumed.

• Why is water put in the chalice at the Offertory?

Because the wine used at the Last Supper probably was mixed with water, and to remind us of the two natures of Christ, perfect God and perfect Man.

• When, as during Lent and Advent, there are no flowers on the altar, is it correct to place them in other parts of the church as in the baptistry or at shrines?

I should say no. But if the service is a votive Eucharist at which flowers are not permissible but said in a season during which they are, then I would consider it sufficient to remove the flowers from the altar.

• Is there such a service as that of "de-consecration" of a Church, to use when the property is sold for secular use? Where may this service be found?

The Prayer Book does not contain such a service, but one will be found in the "Book of Offices for Certain Occasions." This book, compiled by the Liturgical Commission and published by

the Church Pension Fund and commended for use by the General Convention, has a semi-official authority. The bishop of the diocese, who would be the normal officiant at such a service, would have the right to set forth some other form if he wished.

• The "Churching of Women" is a beautiful and moving service. Should not priests commend it to the young mothers and make it a specific part of public worship?

A priest should commend this service to young mothers or rather to all mothers, but if "making it a specific part of public worship" means its insertion into the Morning or Evening Prayer or other services with the congregation, I do not agree. This is a very intimate service and should be held very quietly, but in the open church.

• Often the ministration of Holy Baptism takes place in private, i.e., only the family and a very few present. Is it not intended to be definitely before a congregation?

Yes, the service is definitely intended to be in the presence of the congregation. The rubric directing its insertion after the Second Lesson in the choir office should be followed when possible. Our nomadic civilization and intense preoccupation with business and past-times makes it difficult to obey this as the sponsors may have to be summoned from the ends of the earth.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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SIXTH SUNDAY AFTER TRINITY

GENERAL

PRESIDING BISHOP

Bishop Sherrill Receives Medal of Merit

The Presiding Bishop received the Medal of Merit from Secretary of War Robert P. Patterson in brief ceremonies in the Pentagon Building, Washington, D. C. A small group of friends and government officials was present, including Bishop Dun of Washington and the Very Rev. John Wallace Suter.

The award was made in recognition of the Presiding Bishop's service, first as head of the Episcopal Church's Army and Navy Commission and later as chairman of the General Commission on Army and Navy Chaplains, the organization in charge of selecting all non-Roman chaplains in both branches of the service.

Constitution of Cathedral Altered for Presiding Bishop

In a letter made public on June 30th the Presiding Bishop acknowledged the action of the Bishop and Chapter of the Cathedral of SS. Peter and Paul, Washington, D. C., in extending to him and his successors the use of the cathedral "upon occasions incident to the exercise of his office." The letter, addressed to Bishop Dun of Washington, recognizes an amendment to the constitution of the Cathedral Foundation, which reads:

"The Presiding Bishop of the Protestant Episcopal Church in the United States of America shall be ex-officio the Honorary President of the Chapter. As Presiding Bishop, he shall be entitled to the Seat in the Cathedral provided for the holder of that high office and he will be entitled to use the Cathedral on occasions incident to the exercise of his office."

The Cathedral of SS. Peter and Paul was designated as the seat of the Presiding Bishop by actions of the General Convention of 1940 and the cathedral chapter. This action was, however, in the form of a resolution, and did not involve a change in the constitution. The increasingly national character of the cathedral in Washington, as exemplified in the National roll of honor commemorating members of the armed forces from every state in the union, in the ever-increasing number of visitors to Wash-

ington who find in the cathedral the symbol of a nation's faith in God, and its increasing contribution to the total life of the Church, is expressed in Bishop Sherrill's letter:

"I appreciate the generous action of the Chapter of Washington Cathedral by which the Presiding Bishop becomes 'entitled to use the Cathedral on occasions incident to the exercise of his office.' There are occasions of importance to the whole Church when the Cathedral meets an obvious need. It was for this reason that it was chosen as the place for the installation of the Presiding Bishop.

"There will be other occasions when it will be necessary to hold services or deliver messages which concern the life and work of the Church throughout the nation and world. On these occasions, our great Cathedral in the Capital of the Nation will serve, as I am sure it was intended to serve, to enhance and dignify and to lend symbolic significance to the Church's life and message.

"The Cathedral has already contributed much to the life of the Church. It is an instrument of great power and beauty. I am sensible of the importance and the dignity of the privileges which the Chap-

ter's action gives the Presiding Bishop, and am grateful for them."

EPISCOPATE

Bishop Horstick Celebrates Third Anniversary

Bishop Horstick of Eau Claire celebrated the third anniversary of his consecration by officiating at the service of Holy Communion at Christ Church Cathedral, Eau Claire, on June 29th, St. Peter's Day.

Under Bishop Horstick's leadership, seven resident priests and two women workers have been added to the diocesan staff and two rectories have been remodeled. The missions of New Richmond and Star Prairie have been reopened and services held regularly.

The Bishop travels over 28,000 miles a year by car, train, and bus to visit the parishes and missions in the diocese, the largest in square miles in the state of Wisconsin.

An important part of the Bishop's program has been the development of a



U. S. Army Signal Corps.
SECRETARY PATTERSON AND THE PRESIDING BISHOP as the latter received the Medal of Merit.

coördinated diocesan youth program. The creation of a youth council, functioning through the churches, has resulted in a planned program of activity with emphasis on the summer camp, a week of religious instruction, and recreation.

NATIONAL COUNCIL

Dr. Franklin Appointed

Dr. Lewis B. Franklin, treasurer of the National Council, was elected Chairman of the Standing Committee on Trust Funds at a Committee meeting held in the Presiding Bishop's office on June 26th.

Bishop Sherrill spoke for this action, on the grounds that, in the event of Dr. Franklin's retirement at some future time, the Committee would continue to have the benefit of his long experience in this particular, very technical part of the Church's business.

RADIO

The Episcopal Hour Begins

Bishop Carpenter of Alabama will inaugurate The Episcopal Hour, summer series of radio broadcasts sponsored by the National Council. The broadcasts will be heard on 60 Southern stations in eighteen states. Bishop Carpenter's broadcast will be on Sunday, July 13th, at 8:30 AM Eastern Standard Time, 7:30 AM Central Standard Time.

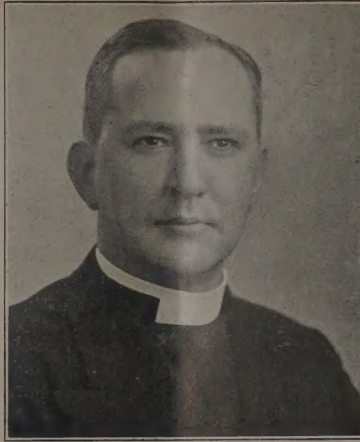
At the same time on July 20th, Bishop Walker of Atlanta will be the speaker; on August 10th, the Rev. Louis C. Melcher of Trinity Church, Columbia, S. C., will speak, and the final broadcast of the series will be on August 24th, with the Rev. Thorne Sparkman of St. Paul's Church, Chattanooga, Tenn., as the speaker.

A winter series of similar broadcasts is planned for November. This is the radio broadcasting that was ordered by action of the General Convention of 1946, and has no relationship with the network radio planned in connection with the National Council's proposed campaign for Evangelism in 1948.

The Southern broadcasts are made possible by the Church's membership in the Southern Religious Radio Conference. All of them will originate in Atlanta, Ga.

Bishop Carpenter is a member of the National Council and chairman of the Division of Youth.

The broadcasts will include hymns from the Hymnal 1940, prayers from the Prayer Book, and the address. Each broadcast will be one-half hour long. Clergy in the southern part of the country are announcing them in the notice period, the diocesan papers have carried advance information about the



BISHOP HORSTICK celebrated his third anniversary on June 29th.

broadcasts, and a large listening audience is anticipated, both of Episcopal Church members, and of unchurched people.

CONFERENCES

Plan for Congress of Religion

Plans for a World Congress of Religion to meet at Boston, October 23d-27th, were discussed at the semi-annual meeting of the board of trustees of the Church Peace Union, non-denominational organization of clergymen and laymen.

The meeting announced that a committee of 1,000 lay and religious leaders of the major faiths will take part in the world-wide religious conference. The Congress will consider how the forces of religion can be mobilized into a concerted action in support of the United Nations.

Dr. Clyde Eagleton, professor of international law at New York University, told the meeting that while the United States has wisely chosen the path of collective security through its leadership in the United Nations, it is still individually following a dangerous course in its aid programs to foreign governments and through its island policies.

Dr. Eagleton added that the policies which the U S is pursuing individually could be put into effect better through the UN. This procedure would at the same time serve to strengthen that organization's power and prestige, he said.

After the meeting Dr. Carl Hermann Voss, extension secretary of the Church Peace Union, left on a three-month tour through 11 nations to visit foreign Churchmen who will attend the World Congress as delegates.

Among those at the meeting were

Bishop Oldham of Albany; the Rev. Ralph W. Sockman, New York, president of the Church Peace Union; the Rev. George B. Ford, Corpus Christi Church, New York; the former Methodist Bishop Francis J. McConnell and Rabbi Louis L. Mann, Chicago. [RNS]

JEWS

Rule Against Mixed Marriages

The Central Conference of American Rabbis, at the annual convention held recently in Montreal, Canada, reaffirmed its resolution of 1909 which declared that "mixed marriages are contrary to the tradition of the Jewish religion, and should therefore be discouraged by the American Rabbinate." The convention, in a close ballot, voted down another resolution which would have completely prohibited marriages between Jews and unconverted Gentiles. A third resolution, which would have left the decision up to the individual rabbi, was soundly defeated, as it was felt passage of this resolution would have meant more mixed marriages.

The rabbis also decided to accept for conversion all Gentiles sincerely seeking to be converted, in order to make them eligible for marriage to a Jew or Jewess. The resolution stated, "The Central Conference of American Rabbis considers all sincere applicants for proselytizing as acceptable whether or not it is the intention of the candidate to marry a Jew."

It was recommended that whenever a civil marriage between Jews has taken place, it be followed as soon as possible by a Jewish marriage ceremony. In the case of civil marriages between Jew and Gentile, the fact that the couple is already married by civil law does not obviate the necessity of conversion of the Gentile party before the Jewish ceremony can take place. The declaration of the intention of the parents to raise them as Jews was considered sufficient for the children's conversion. [RNS]

RURAL WORK

Fr. Butt President of RWF

Announcement of the completion of the incorporation of the Episcopal Rural Workers' Fellowship was made at the annual meeting held in conjunction with the National Episcopal Conference on the Town and Country Church in Parkville, Mo., June 9th to 20th, by the Rev. W. Francis Allison, retiring president.

The step to incorporate was taken at the previous annual meeting in order to give a permanent form of organization to the Rural Workers' Fellowship and to enable it better to carry out its

purpose of promoting rural Church advance. Directors elected at the meeting include Bishop Brinker of Nebraska, the Rev. W. Francis Allison, the Rev. E. Dargan Butt, the Rev. Robert G. Purington, the Rev. Clifford L. Samuelson, and Prof. William V. Dennis. Fr. Butt was named president, with the Rev. Charles G. Hamilton as vice-president, and Fr. Allison as secretary-treasurer.

The incorporation was enacted under the laws of the State of New York, as a non-profit, non-taxable, religious organization. Legal direction of the procedure was carried out by Mr. Charles E. G. Lloyd, vestryman of Calvary Church, New York City.

APPOINTMENTS

Miss Rhea for Rural Work

Appointment of Miss Elizabeth A. Rhea as assistant secretary for rural work in the Division of Domestic Missions of the National Council was made by the Presiding Bishop and the Executive Committee of the National Council. The announcement was made by the Rev. Dr. George A. Wieland, executive secretary of the Division of Domestic Missions and director of the Home Department of the National Council, in an address at the National Episcopal Conference on the Town and Country Church which concluded its sessions in Parkville, Mo., June 20th. Miss Rhea, who has been on the staff of the Division of Domestic Missions the past year assumed her new duties July 1st, becoming administrative assistant to the Rev. Clifford L. Samuelson, associate secretary of the Division of Domestic Missions. She will be primarily responsible for educational and promotional phases of the national program for rural work.

Before coming to Church Missions House, Miss Rhea was for five years in

parish and mission work, after concluding her training at St. Margaret's House, Berkeley, Calif., from which she received her diploma and the Master's degree in Christian education. She did her undergraduate study at the University of California and the College of Idaho. Miss Rhea also served as assistant secretary for the San Francisco Council of Churches for a year.

She is the daughter of Bishop Rhea of Idaho and Mrs. Rhea.

CHURCH WORK

Many Positions Open,

Vocations Division Reports

There are many vacant positions in Church work, according to a statement by the Rev. Frank L. Titus, director of the National Council's new Division of Christian Vocations, recently set up by the Personnel Committee.

Fr. Titus said that he had recently sent a questionnaire to the bishops of the Church, asking them to anticipate if possible, the position vacancies in various kinds of Church work in the next five years. Of those questioned, 49 (out of 87) replied. These reported that 503 priests would be needed and that there are now 303 candidates and postulants in these dioceses. The bishops anticipate the need for 112 directors of Christian education, 15 social workers, and 283 nurses.

The Division of Christian Vocations covers all types of Church work. It now has a list of those seeking positions including, in addition to those above, several who want positions as parish secretaries, college workers, housemothers, laboratory technicians, librarians, organists, personnel workers, dieticians, and statisticians. The clergy and laity interested in Church institutions and the employment of professional Church

workers are invited to write to the division concerning the employment of people to fill vacancies.

BSA

Committee Elects New Executive Secretary

The executive committee of the Brotherhood of St. Andrew announce the election of Bruce M. Phillips as executive secretary.

A life-long Episcopalian, Mr. Phillips has had a varied career in banking, insurance and merchandising. In 1939, he joined the Pittsburgh Plate Glass Company as manager of their World's Fair exhibit. He then became territorial salesman for the company in South Carolina. Mr. Phillips was soon transferred to Pennsylvania with headquarters in York, where he became an active member of St. John's Church.

The outbreak of World War II put him in the Army again—from 1931 to 1938 he was a member of the 7th Regiment in New York, rising to the rank of 2d Lieutenant. Enlisting as a private, Mr. Phillips qualified for Officer's Candidate School. He received his commission and was discharged in April 1946 with the rank of Captain in the Infantry. During his four year's service in World War II, he served as senior instructor, supply officer, executive officer and company commander.

Upon his discharge he rejoined the Pittsburgh Glass Company as territorial salesman with headquarters in Harrisburg, Pa. He soon became active in St. Stephen's Cathedral where he is a vestryman. He was co-chairman of the 1946 Every Member Canvass and has greatly contributed to the financial, numerical and spiritual growth of the cathedral.

Mr. Phillips' election to the position of executive secretary became effective July 1st.



BISHOP BAYNE'S FIRST CONFIRMATION: A Class of 75 was presented to the new Bishop of Olympia, June 15th, by the Rev. William Aaron Driver, rector of St. Stephen's, Seattle. The parish has been in existence only seven years.

PHILIPPINES

More Workers Needed

At the end of June there were 19 priests and one deacon actually at work in the Philippines. One of the priests is nominally retired, but he is assisting in the work as opportunity offers. By nationality there are two British, two Chinese, four Filipino, and twelve American. One of the Chinese priests is rector of St. Stephen's Parish, the only self-supporting congregation now active in the Islands. One newly-appointed priest is now en route to the Philippines, and one priest of the pre-war staff is still on leave in the States.

Other missionaries now at work are: one physician, one mission treasurer, one hospital administrator, one social service worker, one dietitian, three nurses, four women evangelistic workers and five teachers. Eight wives of missionaries have returned, and nine children.

To care properly for work already undertaken by the Philippine Episcopal Church, Bishop Binsted has announced his immediate need of assistant priests for Besao, Balbalasang, and Sagada; a priests for pioneer work in Mindanao; two priests qualified to teach in the theological seminary; men and women teachers for Brent School, Baguio; a man and wife to take charge of Easter School, Baguio; a woman to teach in St. Stephen's Chinese Girls' School, Manila; women evangelistic workers for Calarian, Zamboanga, for Basao, and for St. Stephen's Chinese Parish, Manila; two nurses with degrees and teaching experience for St. Luke's School of Nursing, Manila; two nurses for Superintendents of Nurses at Brent Hospital, Zamboanga, and St. Theodore's Hospital, Sagada; and a secretary for the bishop's office.

CHINA

Universities Merge

Three of China's oldest and most famous Christian colleges, St. John's, Hangchow, and Soochow Universities, in Shanghai, are merging into the East China Union University, according to a cable received by the Associated Boards for Christian Colleges in China. The announcement of the union, which is the culmination of plans initiated more than 20 years ago, was made at the first joint commencement of the three universities in Shanghai. Ambassador J. Leighton Stuart was the principal speaker at the exercise in which 425 students were graduated.

The three mission-supported universities will begin their work as a united

university in the fall. Total enrolment of freshmen will be limited to 800 students, and there will be one entrance examination and one graduation exercise for all.

St. John's will receive only students in arts and medicine, Soochow only those in law and science, and Hangchow only those in engineering and commerce.

St. John's University, an Episcopal Church institution, was started in 1865 by Bishop Schereschewsky; Soochow, which is supported by Methodists, was begun in 1871; Hangchow, toward whose support Presbyterians contribute, is one of the earliest of the 13 Christian colleges, having grown out of a pre-college institution founded in 1845. The new university will also share in funds now being raised in this country by United Service to China, Inc.

GREECE

Orthodox Church Opposes Vatican Concordat

The Holy Synod of the Orthodox Church in Greece has protested against proposals for diplomatic relations between the Vatican and the Greek government, according to reports from Rome. The synod was quoted as stating that an exchange of diplomatic repre-

sentatives would be "at the expense of Greek Orthodoxy."

Vatican informants declared that the reaction of the Holy Synod caused "no surprise."

They added that a Vatican-Greece concordat is "entirely unexpected," however, despite an Athens dispatch which said that proposals of this nature were submitted to the Greek cabinet by its Minister of Foreign Affairs. [RNS]

ENGLAND

Westminster Abbey Services Mark Anglican Centenary

Services were held recently in Westminster Abbey, London, England, to commemorate the centenary of the consecration of the first Anglican bishops of Melbourne, Adelaide, and Newcastle in Australia, and of Capetown in South Africa.

Previously, a service was held in St. Margaret's, Westminster, to mark the centenary of the consecration of the Rt. Rev. Robert Gray as first bishop of Capetown, South Africa. The Rev. G. C. Streatfield, secretary of the South African Church Institute, preached the sermon. [RNS]



CONFIRMATION IN JAPAN: Bishop Sugai, primate of the Japanese Church, confirmed a class presented by American Chaplain Albert V. Muray. Chaplain William J. Chase and Fr. Viall, SSJE, participated in the service.

Twenty-Five Years In Liberia

The Holy Cross Mission, Bolahun, Today

By the Rev. A. A. Packard, OHC

SEVERAL weeks ago one dark and cold night, you would have seen an unwonted stir of activity on the Bolahun Mission compound in the north-western corner of Liberia. Bobbing lanterns circulate about the little town. People began to gather in and around the big, dominating Saint Mary's Church. What was afoot? Not a regular instruction class for some small group, such as we hold three evenings each week. This was something very much bigger—something in which nearly everyone old and young was eager to participate, and only the feeble and ill could not join. A "Procession of Witness," suggested by the Mission Sisters of the Community of the Holy Name, the kind more familiar in their native England than in America, was about to be made in honor of the first quarter-century of this mission's existence, and not least also to bear public testimony of its growth in the fruits of proclaiming Christ to this heathen population. So with ringing of bells, the carrying of native torches and kerosene lamps, the cheerful sounds of Bandi and English hymns sung with joyful enthusiasm in the crisp stimulating air, almost two hundred Christians and those learning to become Christians wended their way along the path to nearby Masambolahun, twenty minutes' walk to the south of us. Here in early spring of 1922 the Mission began. Here we returned: the lone laborer Fr. Hawkins of those pioneer days now being succeeded by a small multitude of souls won for our Lord.

The Fr. Superior Alan Whittemore, the prior Fr. Parsell, Frs. Bessom and Packard of the Order of the Holy Cross, and Fr. Gill, priest associate, Sister Superior Mary Francis, Sisters Mary Teresa, Elvina, and Andrina, CHN, were backed up by seminarists, evangelists, teachers, hospital staff, laborers and employees, school children, and "the public." We paraded throughout the village gathering in the handful of local Christians and many of the curious Mohammedan Mandingoes as well as Bandi inhabitants. Then on a hillside next to our tiny church building, the Superior in cope and biretta, standing between a crucifix and banner of our Lady, spoke to the concentric rings of dusky faces gathered facing the central illumination.

To sketch even the briefest historical account of the Mission is not the object of this article. Rather, the contrast so strikingly brought home to every participant in that evening's "witness" tells its

own tale. It is of only one major phase of our contemporary efforts that I would write. Any foreign missionary project may, I suppose, be divided for purpose of study and departmental efficiency into three parts: evangelization, education, and medicine. With the last two—though they form very great divisions of our labors—we will not be concerned, so much as with the primary reason for our being here at all: the winning of souls, the preaching of Christ, the extension of His Church. This evangelistic, many-sided task has been worked out through the succeeding years by the trial and error method, and after we had "struck our stride," personal visits to South African missions by two of the Fathers, plus rather full verbal and written information from authorities of the magnificent universities' mission to Central Africa, made us feel that by this time, having arrived at man's estate, we know what we're doing and how to do it.

Thus, the people to whom we minister, three tribes Bandi, Kisi, and Loma in the area around us, are classified as "hearers," catechumens, and baptized Christians. A hearer must attend "Godpalaver" with regularity (we preach nowhere less than once a week, often more), and begin to give up pagan practices like polygamy, "medicine" (charms against evil spirits), and witchcraft. A course of teaching lasts for at least two years, generally longer, based principally upon the "Bolahun Bible" (Old Testament stories in simplified language with questions on the story and its religious and moral applicability to the audience). Then, in addition, the well-known "100 Questions" of "The Holy Cross Catechism-Doctrinal," naturally altered here and there to make it quite plain to the type of primitive Negro to whom we come, are begun. When the hearer seems to have grasped the main drift, he must be able to promise that he will not "use 'medicine' (charms), nor consult a diviner, offer sacrifice, eat sacrifice-food; and will come to God's house on Sunday mornings, bring Him an offering, pray to Him daily, and when they call, come to hear God's word." Further, a man must not "follow" any woman beside his one wife, and correspondingly for a woman. Thereafter, at a service of admission, the priest bestows the cross, a replica of that worn by members of the Order, and the hearer advances to the status of catechumen. Only catechumens and Christians are allowed to be present at Mass. It is

estimated that we have approximately a thousand consistent hearers at the time of writing.

Catechumens must remain in that rank for another minimum period of two years. More catechism is taught, reviews of past lessons held, and as Baptism approaches, special instructions are given on New Testament stories—particularly the miracles and parables of Jesus, the "Our Father," and sacramental grace. Last year when a careful count was made, there were something over two hundred wearers of the cross, and the number is now nearer 250. School children are permitted to shorten these periods of probation because of the more intensive teaching they are enabled to receive. But by and large it is the exception rather than the rule that a man or woman is baptized in less than five years from the time the name is given in as a person willing to be listed among the hearers.

Owing to deaths, removals, and a few under discipline (usually for offences against Holy Matrimony), the actual roster of Christians seems small, 175. But the Gospel leaven works slowly to leaven the West African loaf, and in many ways that is a safer method than spectacular mass movements, though disconcertingly slow to American and English temperaments. Nevertheless, to take part in the worship, to visit the people, to speak and minister to them in town after town as I have been privileged to do, is to renew in one's inmost soul the conviction that neither Mohammedanism on the one hand nor the spirit-powers of darkness on the other, can ever stand up against the seed of the Truth wherever it is with painful but persevering effort sown in this "hinterland" of the "Dark Continent." Day after day, night after night, the thousands of friends and well-wishers of our "venture for God in the heart of Africa" may rest assured that "the Good News" is carried forward. At Vezela, Kpakomai, Leboba, Vavomai, Sanomai in Loma (Buzi) country; at Pujehun, Bambi-hewa, Hundorning, Foya-dundu, Kondebengu, Bunumbu in Kisi country; at Bolahun, Masambolahun, Fagundu, Koihema, Kpangehema, Ndambu, Hailahun, Taalaghun, Nyequetahun, Yengbelahun in Bandi country—all these delightfully-named places—we "carry on." With home-base support in personnel, pennies, and prayers we will go further. This like the Crusaders we believe from our hearts *Deus vult*—"God wills."

Glimpses of the Eastern Churches

By the Rev. E. R. Hardy, Jr., Ph.D.

Associate Professor of Church History, Berkeley Divinity School, New Haven, Conn.

NO CHRISTIAN can visit Istanbul without being impressed and saddened by the sight of Hagia Sophia, now a museum in which Turkish and American archaeologists have been studying the relics of Christian emperors. The main effect of Justinian's church is still there—illimitable space brought down to earth, man somehow at home in the infinite world. It is the Church of the Incarnation as the descent of the eternal into the world of time. Even in its bareness it speaks of God's power and the gift of his omnipotent Son as the Gothic cathedral speaks of man's need and redemption through the Cross.

Istanbul has relics of many periods of Christian history. From Hagia Sophia our hosts drove us to see the delicate mosaics of a late Byzantine Church, and then to the still functioning Monastery of the Lifegiving Fount outside the walls, a place of pilgrimage, whose clergy serve a cemetery and hospital, and where the recent Patriarchs of Constantinople are buried. St. George's in the Phanar, the patriarchal church, is at first a surprise. Its massive screen and stalls seem neither Byzantine nor modern, but baroque. It speaks of the days of the 17th and 18th centuries when the patriarchs were heads of the "Roman nation" in dangerous eminence under the sultans. The state apartments next to the church were destroyed in the fire of 1942, and the grand staircase now leads only to open terraces. The synod and offices have been established in cramped but dignified quarters in the Patriarch's private residence at the other end of the grounds.

In Istanbul of today the Church of Constantinople is a world within a world, with its own active life. There are only four dioceses in Turkey outside the city—which means that with twelve members of the synod and other prelates in residence, a pontifical Liturgy is almost the normal Sunday service in parish churches. The Greek Orthodox community has its own schools and charities. The Patriarchate's most influential institution has been the seminary, which a farseeing Patriarch established a century ago at Halki, one of the Princes' Islands in the Sea of Marmora. Strikingly placed on top of a hill, the school has commodious buildings equipped with church, library, and classrooms. In contrast with the urban university life at Athens, its atmosphere is that of a monastic college. We visited it on a Saturday, dined with the students in the refectory,

and heard the lector read a commentary on the morrow's Epistle from an 18th-century writer. At present students come

This article is the second (see "Glimpses of the Greek Church," L. C., May 4th) which Dr. Hardy has written to tell of the journey of the World Council delegation to the Near East. The members of the delegation were the Rt. Rev. William Wilson Cash, Bishop of Worcester, England; Bishop Ingve Brilioth, Bishop of Växjö, Sweden; the Rev. Oliver Tomkins; and Dr. Hardy. The delegation visited the Orthodox Patriarchates in the hope of securing their coöperation in the work of the World Council.

only from the Patriarchate and Cyprus, but Halki hopes soon to be able to open its doors as formerly to other parts of the Orthodox world.

Like the rest of Turkey, the Greek Orthodox look with some trepidation on the world forces which are likely to affect the future of their country. They have their own worries as members of a minority group with international connections. The Patriarch's authority is still recognized by the Greek Churches

of Crete, the Dodecanese, America, Australia, and Western Europe. American influence has long been known in Turkey; it stands among other things for a country which has found strength in freedom. A group of laymen at Istanbul have recently founded a religious magazine called *Light*—"FOS," as Turkish law requires them to print their title in Roman letters. May this be an omen of the light of freedom and the light of Christ.

CYPRUS

From Istanbul our World Council delegation flew to Cyprus over the mountains of Anatolia, with a glimpse of the modern buildings of Ankara on the way. In this delightful island we were received with generous hospitality by clergy and laity. In its church one sees the three layers of activity, so to speak, which mark the Orthodox Church in so many countries, exhibited more clearly on a smaller scale. First there is the deep piety of the Orthodox past. A sample of this is the shrine of St. Barnabas near Famagusta, where his relics lay until removed to Constantinople. Here the pilgrim church among the fields is tended by three brothers who are priests, monks, and icon-painters. They learned the art from a teacher from Mount Athos, and



AT THE PHANAR: (Left to right, front row) The Metropolitan of Imbros, the Bishop of Worcester, Bishop Brilioth, Fr. Hardy; (rear row) Fr. Anastasiades, Fr. Tomkins, the Rev. C. F. Piper.

now practice it in their calm retreat for the churches of Cyprus.

A second layer is the activity of the Church as an organ of national feeling, to which the Orthodox nations have owed so much in recent centuries. The Cypriotes have benefited from British government, but they quite naturally want to remain Greeks and Cypriotes and not British colonials. At present the Church is their one organ of national expression, and the higher clergy have devoted much, perhaps most, of their energy to the movement for *Enosis*, union with Greece. A symbol of this is the blue and white decoration of the two bishop's houses we visited—much as if our bishops upholstered their furniture in red, white, and blue as a protest against some foreign rule.

A third layer is the modern pastoral work of the Church, which in Cyprus has been largely inspired by visiting members of the Zoë Brotherhood from Greece. As a symbol of this one might take the Phaneromeni Church, the chief parish church of the capital, Nicosia (named from an icon which reappeared after being hidden during a Saracen invasion). This spacious modern building is the scene of catechetical schools on the six weekdays, for the boys and girls of Nicosia in three age groups. Across the street is the headquarters of the Orthodox Christian Young Men's Union, which has seventy branches throughout Cyprus. For this and other religious organizations clergy and laymen edit two religious magazines: *Elpis* (Hope) and *Christianike Anagenesis* (Christian Renewal). And a few blocks away is the attractive and well-kept public library maintained by the Phaneromeni parish.

REPUBLIC OF LEBANON

From Cyprus a short hop over the sea took us to Beirut, capital of the Republic of the Lebanon. In Lebanon and Syria Christianity is represented by a great variety of groups. We saw a number at once, as it happened; an Orthodox delegation met us at the airport, and at the same time the Apostolic Delegate was seeing off the Lebanese Minister to the Vatican with a crowd of Maronite and Syrian Catholic priests, Jesuits, Franciscans, and other Latins.

Damascus¹ is a city of contrasts, a modern metropolis growing up around the ancient city of kings and caliphs. Off a busy street in the old town lies the quiet court of the Orthodox Patriarchate; we were ushered in by several bishops and attendants, and under an arbor saw a gentle old man in black standing alone—the Patriarch of Antioch. On Sunday we saw him again with the same simple dignity celebrating the Liturgy in his patriarchal church, though this time surrounded at his throne or at the altar by a cloud of bishops and lesser

clergy—for some of those present a most thrilling experience of corporate worship. Under the Patriarch's guidance the Syrian Orthodox Church is pressing forward with ancient and modern forms of activity—its schools, its convents, and the young people's organization, *Jeunesse Orthodoxe*, which reaches the youth of modern education with instruction and opportunities for service.

On the way to Egypt we again passed through Beirut. There was time to visit the attractive church and residence of the Armenian Catholicos of Cilicia, the second prelate of the Armenian Church, just outside the city. Bishop Terenig, the present head of his seminary, is a former student at the General Seminary and Columbia University, and works in a study full of English and American books. Before dinner with clergy and laymen of the Anglican Church at the British Minister's, I went to check up the address of the airline we were to take the next morning. On the square I dropped into an Orthodox Church, and my last glimpse of Eastern Churches in Beirut was a priest and a dozen Russians singing Compline in the semi-darkness of a side chapel. I left when he stopped to make announcements—a habit which like the clerical umbrella seems common to the clergy of all Christian bodies.

EGYPT

Egypt is a land of bright colors and brilliant pictures. It has an even greater variety of Christian groups than Syria, but all are pushed together by their position as a minority in a strongly Moslem country. A series of pictures will sum up impressions. We stayed at the lovely modern Anglican Cathedral which raises the Cross beside the Nile. Visits in Cairo included the Coptic Patriarch at his palace in the center of Cairo, beside his cathedral; the Archbishop of Mount Sinai in the priory of his monastery with tall palms in the garden; the Armenian Bishop at his Cathedral and residence near the railway station; the Syrian Jacobite Bishop, who is also the parish priest of his little flock and who lives in apostolic simplicity in a room next to his chapel in a side street. Meetings included the Fellowship of Unity, which includes all the non-Roman Churches of Egypt, at our cathedral, and the Committee of Liaison, which is not thus limited, at the Jesuit College. The committee's business relates to the common problems of Christians in a non-Christian country. The leading figures at this meeting were an Anglican missionary, an Egyptian Protestant layman, and a French priest attached to the Syrian Catholics. In Old Cairo there was a chance to visit the C.M.S. Hospital, a fine piece of Anglican service, and the ancient Coptic Churches, surprisingly spacious, where Christians have wor-

shipped since the days of the persecutions, and the privilege of preaching in the lovely church built as a memorial to that great missionary, Temple Gairdner. The Egyptian Episcopal Church is small, since it renounces proselytism of other Christians, but the people of its four parishes are as loyal and earnest as any of our Communion.

ALEXANDRIA

Finally to Alexandria, the seat of the Orthodox Patriarch, the successor of Athanasius, whose suffragans now include a Bishop of Johannesburg. Since I had to return to Cairo for Sunday, my glimpse of the Church of Alexandria at prayer was at a Lenten service in the patriarchal Church of St. Sava. An ancient church, though much rebuilt, it is now below street level, and was packed on a Friday afternoon for one of the Lenten services in honor of our Lady. Ushered to a stall beside the Patriarch, I was joined by a priest in Greek priest's dress; I learned later that he was one of the Monks of Unity from Amay who had adopted the Greek Catholic rite, so that three Communion were there praying side by side. After the Patriarch read the lessons, my lay host, the librarian of the patriarchal library, decided we had better leave, which we did. Next morning we called on the Patriarch; then Sunday at the Cathedral in Cairo, where the last common act of our delegation was to attend Evensong, with a sermon on Christian unity by the Bishop of Worcester. On Monday we left the Nile in a flying boat to return to England.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

Stateless Children's Sanctuary

Previously acknowledged	\$1,329.81
In memoriam Ruth Mary Jenkins by her children	100.00
St. George's Church School, Schenectady, N. Y.	45.23
	\$1,475.04

CARE for Old Catholics

Previously acknowledged	\$3,959.42
Anonymous	10.00
Edna Gearhart	10.00
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St. Agnes' Church School, Sebring, Fla.	5.00
	\$3,994.42

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Previously acknowledged	\$3,350.28
St. Luke's Auxiliary, Anchorage, Ky.	32.00
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European Children

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St. Agnes' Church School, Sebring, Fla.	5.00
	\$4,420.77

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“Protestant For President”?

THE refrain of the key song in a popular musical comedy of the thirties was a chant, “Wint-er-green for President,” set to the accompaniment of a torch-light procession. This month, with its eye on the 1948 election, the *Churchman* has begun to chant a similar refrain, “Prot-es-tant for President!” The leading editorial in its July issue, entitled “The Protestant Voter’s Dilemma,” sounds the call for Protestants to get together now on a candidate who will take no orders from the Roman Catholic Church, and who will demonstrate “that Protestants are increasingly united and determined to act against Vatican control.”

This editorial marks a new high (or low) in the transition of the *Churchman* from its historic role as a defender of the faith as received and taught in the Episcopal Church, to that of a pan-Protestant journal which is more and more becoming the leading anti-Catholic magazine in America. And it seems to be the first call in an endeavor to draw a religious line in the next Presidential election, and to make a religious test the prime consideration for the voter. “Which practical steps are open for Protestants?” asks the *Churchman*, after noting that “there are still 17 months’ time (*sic*) in which Protestants can work out a strategy.”

Frankly, we are amazed and somewhat appalled at this political approach on the part of the *Churchman*. If a similar editorial, demanding that all potential candidates be judged by a Roman Catholic test, were made by *America* or the *Commonweal*, or by the virulent and doughty diocesan organ, the *Brooklyn Tablet*, the *Churchman* would be the first to raise the cry that it was mixing religion with politics and violating the American tradition of separation of Church and State.

For the *Churchman*, ignoring major political questions both domestic and foreign, makes opposition to the Roman Catholic hierarchy the main, indeed apparently the only test to be applied to any candidate for President. On this test it judges the two candidates who are recognized as such, either through tacit assumption or open avowal, Messrs. Truman and Stassen. Both are found wanting, the former because of his “record for close coöperation with the Roman hierarchy”; the latter because he “openly opposed the Protestant program of no public tax funds for parochial schools and no diplomatic relations with the Vatican.”

Lest readers who have not seen the *Churchman* editorial think we are exaggerating its plea for what amounts to a Protestant political bloc, this paragraph, in which the *Churchman* even appears to approve the whispering campaign against that great American,

Alfred E. Smith, in 1928, should make the matter clear:

“Protestants realize that the Roman tidal wave in American politics must be stopped. It can be done by making Protestant voices heard in both parties. If necessary, Protestants can muster a greater and more decisive voting bloc on important issues than any other group in the United States, though they have seldom acted in political affairs as an organized group. In the 1928 campaign there was a spontaneous, violent opposition among certain Protestant groups, mostly fundamentalists, against a Catholic candidate for the Presidency. It was generally ascribed to this Protestant reaction that the Democratic candidate, Al Smith, lost and the Republican candidate, Mr. Hoover, won.” (Parenthetically, why this invidious distinction between *Al* Smith and *Mr.* Hoover?)

More recently, forgetting its ardent support of President Roosevelt in most of his politics, the *Churchman* observes: “It was the mistake of Franklin Delano Roosevelt, as we know today, that he appeased the hierarchy and gave high political prizes for a support he got, though only half-heartedly, from the Roman Catholic Church.”

WE are not unaware of the importance of some of the issues raised by the *Churchman*. There is a danger of interference in American political affairs by the Roman Catholic hierarchy, or even by the Vatican. But there is equal danger in trying to organize Protestants, as such, to bring pressure to bear on the government. We have not forgotten the unfortunate influence of the Methodist Board of Temperance and Public Morals in Washington during the prohibition era. And we have been uneasy at the attempts to regiment Protestant sentiment against the Taylor mission to the Vatican and against public transportation for parochial school students. There is room for difference of opinion upon these matters, without surrendering to the papal claims or renouncing the principle of separation of Church and State.

What steps does the *Churchman* advocate for the formation of its pan-Protestant anti-Catholic bloc? It virtually despairs of “the Democratic party of the Truman and Hannegan brand” which “is so deep in Catholic politics that many matters in Washington today are handled according to the Vatican timetable.” Likewise it is dubious about the Republicans, for “many of the Republican big-wigs have made secret commitments with the Roman hierarchy.” A third party might work, thinks the *Churchman*, “only if the candidate could attract the greatest possible bloc of independent” (i.e., Protestant?) “voters, if

a few great issues" (the *Churchman* mentions only the religious issue) "were presented squarely and courageously before the American public and, finally, if enough forces from various groups were willing to work and to sacrifice for a great common cause."

Candidates? The *Churchman* mentions three: Dwight D. Eisenhower, Eric Johnston, and Henry Wallace. These gentlemen, if they read the *Churchman* editorial, must be uneasy at being linked together as potential candidates on an anti-Catholic platform. (Apparently the *Churchman* is willing to swallow Mr. Wallace's Anglo-Catholicism, which on other occasions and in other circumstances has aroused its ire.)

Finally, in an anti-climactic conclusion which is especially strange in a journal that generally claims to speak for far-sighted liberal opinion, the *Churchman* observes, "It seems necessary to great numbers of Protestants that all moderate factions and middle-of-the-road voters cooperate to press for a workable solution for 1948."

The most "workable solution," in our opinion, and the only one in harmony with American institutions, is for "all moderate factions and middle-of-the-road voters" (we vote in a school basement, ourselves) to plump for the best candidate on the basis of political convictions, without distinction of race or creed. We want no Catholic or Protestant blocs in our national elections.

Exit the "Chronicle"

THERE was nothing about the June-July issue of the *Chronicle* to indicate that it was the last number of that periodical, except perhaps the double date. There was also a note following the last editorial, in which the editor expressed regret "that he has had to edit this issue of the *Chronicle* from a hospital bed, while recovering from a major operation," and acknowledging the invaluable assistance of the managing editor, Mrs. Evelyn A. Cummins. But shortly thereafter *Chronicle* subscribers received a card announcing that it is being merged immediately with the *Southern Churchman*, and that its readers would receive the unfulfilled part of their subscription from that periodical.

We are further informed that the merger will become fully effective with the *Southern Churchman's* issue of July 12th. The former editor of the *Chronicle*, the Rev. Wilbur L. Caswell, will become an associate editor of the *Southern Churchman*, and some of the *Chronicle's* foreign correspondents will continue to send reports to the *Southern Churchman*.

Thus passes a journal that has been a curious and colorful part of the Episcopal Church scene for nearly half a century. Founded in 1901 by the Rev. Dr. Alexander Griswold Cummins, the *Chronicle* was, until his death within the past year, uniquely a personal journal. Dr. Cummins was the *Chronicle*,

and the *Chronicle* was Dr. Cummins. His (and its) *bête noire* was Anglo-Catholicism, which was attacked in season and out, editorially, in the news columns, and in articles. Sometimes the attack was bitter and personal, calling names and accusing individuals and periodicals (including THE LIVING CHURCH) of downright disloyalty to the Church that both professed to serve. Sometimes it was humorous and clever, as when the editor's Aunt, with her well-known reticule and her nose for incense, visited one or another Anglo-Catholic parish, to detail with relish the goings-on of its Father-Rector and his assistants. Indeed, many an Anglo-Catholic delightedly followed "Our Catholic Corner," both to know what was going on in other Anglo-Catholic parishes and to enjoy the barbed humor of the writer's sallies.

When Dr. Cummins died, the soul went out of the *Chronicle*. The Rev. Wilbur L. Caswell took over the editorship, and made of the *Chronicle* a more conventional and constructive periodical. Mrs. Cummins, an able religious journalist in her own right (and a former department editor of THE LIVING CHURCH) gave him invaluable assistance. But the *Chronicle* was no longer the persistent gadfly of the Anglo-Catholics, nor was it the vehicle for such brilliant and penetrating editorial essays as had often characterized it under its Founding Father. Dr. Cummins was gone, and the periodical that had been his *alter ego* could not long survive him.

It is perhaps not amiss to add that the controversial tone of the *Chronicle* was something of an anachronism in the 20th century. Invective and sarcasm, once the accepted style in American journalism, have given way to a gentler spirit.

In the valedictory card, the *Chronicle* says of the *Southern Churchman*, founded in 1835: "Its editorial traditions parallel the *Chronicle* and the merger is logical and in keeping with the evangelical spirit of the *Chronicle*." Perhaps there is some kind of parallel, though the Evangelicalism of Virginia seems to us very different from the Liberal Evangelicalism of Poughkeepsie. We trust the combination will not modify the firm loyalty and tolerance that have always characterized our venerable Southern contemporary. But we should like to see in its pages, now and then, some spark of Dr. Cummins' spirit, purged of the bitterness that so often characterized it but capturing the vigor, the humor, and the crusading spirit that were always his. And we are glad the Rev. Mr. Caswell, who has had a distinguished journalistic career on the staffs of both the *Churchman* and the *Chronicle*, will add his talents to the staff of the *Southern Churchman*, under the able editorship of the Rev. Frederick J. Warnecke.

To our elder brother, the *Southern Churchman*, a toast: May you add many more years to your century and more of journalistic witness, faithful always to your motto: "Catholic for every truth of God; Protestant against every error of man"!

The Heart of the Matter

By Theodore MacLean Switz

HERE is a striking agreement among Churchmen of all shades of thought that they believe "the Christian Faith as expressed in the Prayer Book." This idea is often held with considerable passion and real sincerity.

Students of the Prayer Book agree that there are few places where so much sound and fundamental teaching about that central act of the Christian Life—Holy Communion—is concentrated, as in the three "Exhortations" immediately following: "The Holy Communion" on pages 85-89.

It is remarkable, therefore, how neglected and relatively unknown these teachings are, especially since the first Rubric says:

"At the time of the Celebration of the Communion, after the prayer for the whole state of Christ's Church, the Priest may say this Exhortation. And NOTE, that the Exhortation shall be said on the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday."

Can it be that the beautiful but rather florid 16th century English in which they are written seems remote and difficult to understand?

A few years ago we wanted to use them as part of the course of instruction in the Church school, particularly for those about to be confirmed. As an experiment we decided to translate them into the simplest possible modern English that would accurately convey the ideas. The principles of literary simplification of Prof. Michael West and Prof. Harold E. Palmer were used, and the *Basic English Dictionary* and the *Thorndike Junior Dictionary* served as useful tools.

The resulting texts proved readily understandable by even young children and, remarkably enough, were greatly appreciated by adults also. Here they are for others who wish to teach the historic faith.

I

Dearly Beloved in the Lord:

You who plan to come to the Holy Communion of the Body and Blood of our Saviour Christ, should remember how Saint Paul warns all people to look carefully into their own hearts before they dare to eat that Bread, and drink from that Cup. For just as it is very good for us if we take the Holy Sacrament, truly believing in God and Jesus Christ, and with hearts full of sorrow for our sins, so is there great danger for us if we take the Sacrament without first cleaning our souls. Therefore judge

yourselves, Fellow Members of the Church, so that the Lord will not have to judge you: you should feel sorry for the wrong things you have done and for the good things you have left undone; you should have a strong and lively faith in Christ our Saviour; you should correct the things you have done wrong; and you should love your neighbors. In this way you will be ready to take part in this holy mystery.

And above all things you should give thanks from the bottom of your heart to God the Father, the Son, and the Holy Ghost, for saving the world by the death and suffering of our Saviour Christ, who was both God and Man. He made himself poor and without pride, and even died upon the cross for us, poor wrong-doers who lay in darkness and the shadow of death, so that He might make us the children of God, and lift us up to everlasting life.

And so that we would always remember the very great love of our Master and only Saviour Jesus Christ, and the many good things that He got for us through the spilling of His most precious blood, He commanded this holy mystery to strengthen us always, as a promise of His love, and as a never-ending remembrance of His death. So let us offer thanks without end to Him and to the Father and the Holy Ghost, giving ourselves up to His wishes and obeying His holy laws, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

II

Rubric: When the Minister giveth warning for the Celebration of the Holy Communion (which he shall always do upon the Sunday, or some Holy Day, immediately preceding) he shall read this Exhortation following: or so much thereof as, in his discretion, he may think convenient.

Dearly Beloved:

Next Sunday, with God's help, I am going to give the most strengthening Sacrament of the Body and Blood of Christ to all who are ready to worship. This shall be received by them in remembrance of His Cross and Suffering. Through it alone we get forgiveness of our sins, and are made sharers of the Kingdom of Heaven.

And so it is our duty to give most humble and hearty thanks to Almighty God, our heavenly Father, for having given His Son, our Saviour Jesus Christ, not only to die for us, but also to be food for our souls in this holy Sacrament. It is such a heavenly and strength-

ening gift to those who have made themselves ready, and so dangerous to those who dare to take it without being ready, that it is my duty to urge you to think about the wonder of that Holy Mystery, and of the great danger of taking it if you are not ready. I must warn you to look carefully into your hearts and minds—and not just to pretend to do so—so that you may come holy and clean to such a heavenly Feast.

The way to do this is: First, think over the things you have done and the things you have said, by the rule of God's commandments, and wherever you find that you have done wrong, confess your sins to Almighty God, telling Him that you are very sorry and will try to do better.

And if you find that you have done wrong things not only against God but also against people, you must make up with them and do the very best you can to fix up the harm you have done. You must also be ready to forgive others who have hurt you, just as you would like to have God forgive the things you have done wrong, for unless you do this, taking Holy Communion will only make your punishment greater. So, if any of you take God's name in swearing, or talk against His holy Word, or if you are full of spite, or want things that belong to other people, or do any other serious wickedness, you should feel sorry and ask forgiveness, or else you should not come to that Holy Table.

And because it is the rule that no one should come to Holy Communion unless he has a full trust in God's mercy and a clean conscience, therefore, if any of you cannot quiet your conscience in this way, but need more comfort and advice, come to me, or to some other minister of God's Word, and confess your sins. You will then get such godly help and advice as will quiet your conscience, and take away all feeling of doubtfulness.

III

Rubric: Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he may use this Exhortation.

Dearly Beloved:

Next Sunday, with the help of God's grace, I plan to celebrate the Lord's Supper or Holy Communion, and in God's name I invite you all to come. I beg you, for the Lord Jesus Christ's sake, not to refuse to come since you are so lovingly called and invited by God himself.

You know how serious and unkind a

thing it is when a man has made ready a rich feast, and loaded the table with all kinds of food, and everything is ready for the guests to sit down, yet the people who have been invited most ungratefully refuse to come. In such a case would you not be upset? Would you not think a serious wrong had been done to you?

And so, most dearly beloved in Christ, take care that you do not make God angry with you by staying away from this Holy Communion. It is easy for a person to say, "I will not take Communion because I am too busy with other things," but such excuses are not so easily accepted by God. If a person says "I am a bad sinner and so I am afraid to come," why do you not tell God you are sorry, and try to do better?

When God calls you, are you not ashamed to say you will not come? When you should come back to God, will you excuse yourselves and say you are not ready? Stop and think what little use such made-up excuses will be before God. The people who stayed away from the feast in the Bible because they had bought a farm, or wanted to try out their team of oxen, or because they were married, were not excused, but were counted unworthy of the heavenly feast. And so, since I am a priest, I invite you in the Name of God, I call you for Christ's sake, I urge you as you love your own salvation to be sharers of this Holy Communion.

And as the Son of God was willing to give up his soul by death upon the Cross so that you may go to Heaven, it is your duty to receive the Communion in remembrance of the sacrifice of His death, as He himself has commanded. And if you do not do this, stop and think how stingy you are being in your thanks to God, and what great punishment will hang over your heads when you deliberately stay away from the Lord's Table, and do not go along with your Christian Brothers who come to feed on that most heavenly food.

If you think hard about these things, you will, with the help of God's grace, learn to do better. And we shall at all times keep saying our humble prayers to Almighty God, our heavenly Father, so that this may come about.

CHURCH CALENDAR

July

- 13. 6th Sunday after Trinity
- 20. 7th Sunday after Trinity
- 25. St. James
- 27. 8th Sunday after Trinity
- 31. Thursday

ACU CYCLE OF PRAYER

July

- 13-19. Order of St. Francis, Little Portion, L. I., N. Y.
- 20-26. Society of St. John the Evangelist, Cambridge, Mass.



Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



The Annual Nightmare

THE Rev. Theophilus Jukes is a conscientious fellow, although (if you ask his examining chaplains) none too bright. His Sunday school is always on his mind. Just now he is wrestling with a personal problem which he attributes to procrastination, but is in reality a deep frustration. He tells himself that this year he will not go on his vacation until he has lined up his teachers and ordered his materials for the fall.

He, with his fellow clergy, is baffled because the problem is so complex and far reaching. Indeed, on this crucial annual decision about what courses to teach, the whole year's quality and success of the parish school depends. Strategy, policy, and Churchmanship are all interwoven. Some clergy, leaning toward the desire for continuity and familiarity, stick to the same courses for years. Others try new courses every year, and their curriculum is a patchwork of many publishers.

With sermons you may drift. A week at a time, each sermon a separate event. No annual scheme or program. But the plan for a school must be laid out a year in advance, with practically every session anticipated.

A standard curriculum, with some fairly uniform system of texts, would seem to be a wise step for a great Church that gives the world the impression of knowing its own mind. Fr. Jukes and his kind would follow it gratefully and his school and teachers would profit by being a part of a greater teaching program than the home parish. The few brilliant innovators would not be stopped from devising their own systems.

The clergy today are annoyed because they feel they have been let down, not supported at the very point where they need and could profit most from help. They know that their Church, through its ordained Council and Department, has lost the confidence, or at least the attention, of the mill-run parochial leaders.

How, then, does our fine fellow go about his work? First, he gets out the list of last year's courses, considers them one by one, and tries to evaluate. There was the sixth grade, taught by Mr. Neophylus. The year preceding, the text on worship had not proved interesting, so they had been sold on a workbook entitled "Confirmation Made Interesting." But there had been rumbles from that class — not all Mr. N's fault. Attend-

ance spotty to low. Discipline often noisy.

Mr. Jukes decides to do some research, phones one of the boys, also a couple of parents. Vague reports. "Oh, there was all that writing . . ." "We didn't get through." "I don't remember much . . . we had a nice picnic." Rector's decision: Try some other course, any course, next year. And so he goes through the list.

Once again he gets out the pile of samples. Surprising how many he has bought. Ten courses definitely Episcopal, besides others from outside sources. He reads a sample lesson. He is torn by attraction or reaction from neat format, handwork, supplementary material, colored pictures, expense, home prayers, workbooks, theology, project method, units. Unable to decide from the raw materials, he seeks advice.

His file reveals some "tips" from certain Churchly centers nearly official — mimeographed outlines from several diocesan boards. He has acquired these by his own enterprise and contacts, not through any action of the Church. By means of these he tries to clarify his clouded brain about the aims, best themes for each year. But for each grade he finds not one but several texts "recommended." He is back to where he started. Nay, he is more confused, because the "tips" do not agree among themselves. His blood pressure is rising. His wife is beginning to pack for their vacation.

Presently he thinks to examine the publishers' claims for each course, and here is a world he can understand: salesmanship. At least each publisher speaks confidently about his own wares, and gives intriguing reasons why his complete system should be "put in." By this time Fr. Jukes is so unnerved that he makes his decisions. Some of the new courses whose prospectus appeals. Away from some courses that didn't go so well last year. Or for economy ["We have a whole pile of these"] or from the recommendation of some brother priest.

And where do the teachers come in on this? Be patient with your rector. He is in a "delicate condition," and is trying valiantly to fulfill his function. You and he must again fall back on the ancient truth, repeating:

- V. There is no perfect text.
- R. The best course won't teach itself.
- V. A good teacher can use any course.
- R. The teacher is the course.



BOOKS



THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Children of Many Nations

WORLD'S CHILDREN PICTURE STORIES. New York & Chicago: Encyclopaedia Britannica Press, 1947. 12 vols., 50c each.

Last year the Encyclopaedia Britannica Press issued a remarkable group of twelve books for children, called *True Nature Series*, dealing with animals, domestic and wild. This spring it has published an equally fine group under the general title, *World's Children Picture Stories*. The volumes have the same superb format and graphic beauty as the earlier series. They are issued with the avowed belief that "the children of this world are very much alike." One senses more than a veiled implication that if such children could know and understand one another, much hatred and suspicion would lose their bases. The thesis is undoubtedly sound, but one fears that children will go on being classified, labelled, and indoctrinated by their elders at so early an age that they, too, will think that hates and jealousies and differences are natural.

The wide range covered by these books is indicated by the titles: *Mateo and the Mexican Fair*; *Anaghalook, Eskimo Girl*; *Dark Eyes and Her Navajo Blanket*; *Shiu Ming, Chinese Boy Scout*; *French-Canadian Children*; *A Day with Dutch Children*; *Hans, of the Swiss Alps*; *Pedro Picks Coffee in Brazil*; *Yukiko and a Japanese Carnival*; *Children on England's Canals*; *Kana, Prince of Darkest Africa*; *Pauli and His Hawaiian Feast*.

The series cannot be too highly recommended in this age of animosities in a disunited world; and it will constitute innumerable hours of pleasure for the child fortunate enough to own a copy.

H. B. V.

Liberalism Revived

FAITH AND FREEDOM. By Russell J. Clinchy. New York: Macmillan. Pp. 121. \$1.75.

Here are the Enoch Pond lectures on Applied Christianity at Bangor Theological Seminary, January, 1946. Dr. Clinchy, minister of the First Church in Hartford and delegate to the World Council of Churches, believes in a free society and a free church. He undertakes to explain the nature of Christian liberalism as a spiritual basis of such a society. He deprecates the near overthrow of liberalism by the radicals, and disclaims material security and the possession of sufficient food in place of the

quest of the spirit. He does not feel that liberalism is an end, the end being God Himself; but he would rather define it as a quest for God. This quest, he thinks, enlarges the personality to the extent that a liberal is at home with Protestants, Catholics, and Jews alike, having "rational wholeness about the meaning of life, sympathizing with all because he understands all."

The lectures are a curious combination of much that is orthodox with personal opinion that is unsubstantiated by history or scripture. For instance, he pleads for Protestant monastic orders, writing, "The main import of Jesus was to gather together a small group of hand picked individuals whose duty would be to become a central core of a dedicated monastic group at the heart of a spiritual community—He told them that their task was not to resist evil; to turn the other cheek; to give to everyone that asked, and to turn no one away that needed help—to assume that Jesus really meant these injunctions as a rule for everyone in society is to make an absurdity of the person of Jesus and to submit Him to ridicule."

In such statements, and there are several, the author confuses the precepts of the Sermon on the Mount, which was delivered to a large group, and the classic counsels of perfection usually summed up in the words, poverty, chastity, and obedience. That our Lord called some to special vocations, even in His life on earth, is always recognized, but monastic life was a later development and has never excused the people in ordinary life from interpreting for themselves the Sermon on the Mount. Furthermore, certain moderns hold the idea that the counsels, in lesser degree, are meant for the ordinary life in the world, for all Christians are called to be detached, to motivate pleasure for God's glory, to be obedient in one's state of life.

Dr. Clinchy also writes: "One of the most baffling experiences that a modern liberal churchman comes up against is to see that the very people he has most concern for and whom he seeks to serve best—the intelligentsia and the workers—almost always turn to the Roman or the Anglo-Catholic Churches if they make a return to the Church. The reason lies, he believes, in the experience that high wages or perfect suburbs do not satisfy; so they "turn to a Church which understands that though man lives by bread he does not live by bread alone."

It is a help towards understanding Dr. Clinchy's position to read the state-

ment he makes at the outset: "The venture of liberalism is the noblest upreach of the spirit of man." Here perhaps lies the kernel of the difference between Protestant and Catholic liberalism, for a Catholic would say that faith in Divine Reality is the noblest upreach of the spirit of man.

ELIZABETH MABEL BRYAN.

Biography of F. W. Robertson

THE SOUL OF FREDERICK W. ROBERTSON. By James R. Blackwood. Harpers 1947. Pp. 201. \$2.

A good biography of Robertson of Brighton has long been needed, for he was one of the true giants of the English Church in the age of Pusey, Kingsley, Maurice, and Newman; and too few Churchmen—especially on this side of the Atlantic—have any real knowledge and appreciation of him. And this is an excellent biography: a discerning study of the great soul of a great Christian.

Robertson is famed as a preacher, and justly so; his sermons are classics, and are probably more widely read than are most homiletical classics. But they come home to the present-day reader with far greater force if they are read with some knowledge of the preacher himself as a man. Robertson was an ardent "liberal" of his age, but a man of passionate faith and devotion whose liberalism was the fruit of a very deep spiritual life. He was really a kindred spirit to Newman, despite the vast differences of theological and ecclesiological belief between the two men. One might say that in him were blended something of Newman's spirituality and something of Kingsley's zeal for social justice. A true saint and a mighty man of God was he, whose sun set before the noon-day of life—for he died at 36.

You might find it a very profitable experience to read this book, then go straight to Robertson's extant sermons which are available in the *Everyman's* series.

CARROLL E. SIMCOX.

Christian Appraisal of Marxism

THE CHRISTIAN SIGNIFICANCE OF KARL MARX. By Alexander Miller. New York: Macmillan, 1947. Pp. 117, with index. \$1.75.

For a long time there has been need for such a book as this. It is quite too easy for Christian folk to follow uncritically the lead of propagandists (political, economic, and ecclesiastical) and to hurl epithets and rocks at all who think that Marx had something—or at least part of something. On the other hand it is too easy for other Christians, who recognize and detest the real forces behind anti-Marxist propaganda, to be-

come conversationally red and talk as if *Das Kapital* and *The Communist Manifesto* actually constitute something which they hail as a sort of "Gospel According to Marx."

In short, no honest Christian ought to brush Marxism aside (or cringe before it or scream at it) as if it were simply an invention of Satan, to be shunned by all God-fearing folk. Nor should an honest Christian be misled by certain obvious similarities between Marxist and Christian idealism, into thinking that there is no essential difference between the two. Let it be recognized that Karl Marx made great contributions to philosophy, to social science, to political and economic analysis. The Christian with a passion for social justice must take account of much valuable spade work which Marx did in these fields. He will then be better prepared to understand the tensions that must exist and the struggle that must be waged to bring about a Christian social order. But then such a Christian must seek to end abuses and substitute right relations within the framework of the life, teaching, death, and resurrection of Jesus; *i.e.*, with all the implications of the Incarnation.

The Rev. Alexander Miller, a Presbyterian clergyman of New Zealand, is one Christian who has done just this. The result of his honest study and hard thinking is a book that should be read by all red-baiters as well as by all Christian fellow-travelers. He is eminently fair in his treatment of the nature, origin, and development of Communism, and of the modern criticism of it (*i.e.*, genuine criticism not mud-slinging). And his chapters "What Christianity Has to Say" and "What Christians Must Do" sum up the contemporary situation and give sound advice on Christian attitudes.

There is a good but brief annotated book list and a useful index.

H. B. V.

In Brief

Messrs. Harcourt, Brace and Company (New York) are to be commended for bringing out a new issue of R. H. Tawney's *Religion and the Rise of Capitalism* (Pp. 337). Students of religion, history, and economics will of course remember the enthusiasm which greeted the first (1926) edition, in book form, of the 1922 Holland Lectures, which was dedicated to Bishop Charles Gore. There were numerous improvements and additions in the 1937 edition, which is now reissued. The book has lost none of its timeliness and will repay careful reading, or rereading, in these days of psychological warfare between two great and differing economic and social orders.

H. B. V.

That Over-stressed, Over-dressed Crucifer!

A recent inquiry from a church for PURPLE LEATHER GAUNTLETS for their crucifer, serves as the inspiration for this, another swing at some of the awful customs STILL being perpetrated in Episcopal Churches in making the Crucifer stand out like a silly drum major in a place and position where quiet, reverent, seemly behavior is certainly indicated.

Can anyone tell us WHY crucifers shove their elbows up to high heaven, or turn their hands back-side foremost on the cross' staff, or walk like brides up aisles, or are dolled up in vestments so elaborate as to outshine The Priest, who is supposed to be the central figure in every service? And here's the inconsistency of it all—generally where you

find the Crucifer dolled up as an ecclesiastical drum major, in those very parishes you'd have atomic disturbances if The Priest appeared in his appropriate Eucharistic vestments, or wore a Cope in procession. Can't we get down to some consistent common sense in this particular matter? We are glad to admit that this sort of thing is rapidly disappearing, but there is still a heap of it abroad.

The late Canon Ladd humorously suggested in his "Prayer Book Interludes" that we shouldn't limit our over-dressed, goose-stepping crucifers to a mere march—why not let them WHIRL occasionally, with special music. It would surely serve to attract young people to our churches!

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EDUCATIONAL

COLLEGES

Fr. Page Memorial

A group of alumni of the University of Illinois have organized a fund for a memorial to the Rev. John Mitchell Page, the founder of the Church's student work on that campus. It was in 1910 that Fr. Page was appointed to this work by Bishop Osborne of Springfield. Through Fr. Page's efforts, property was purchased as a student center, and is now Canterbury House. Later he acquired a more central site, directly across from the university library, and the corner stone of the Chapel of St. John the Divine was laid on October 18, 1926. When the doors of the uncompleted Chapel were opened Fr. Page felt that student work required a younger man and he became chaplain emeritus. After a year spent in Dresden, Germany, he returned to the United States and was killed in an accident in Washington, D. C.

The Rev. Wilford O. Cross, rector of St. Paul's Church, Kittanning, Pa., is the chairman of the fund for a memorial to be placed in the Chapel of St. John the Divine at the University of Illinois. It is believed that many friends of Fr. Page's will want to share in giving this memorial.

Canterbury Awards Scholarships

Four full tuition scholarships and eight partial awards have been voted by the scholarship committee of Canterbury College, according to an announcement by Dr. Edgar C. Cumings, president.

The four full tuition awards of \$300 each went to Aileen E. Allee, Indianapolis; Patricia Kane, Sheboygan, Wis.; Margherita Liva, Bedford, Ind.; and Richard D. Spear, Monon, Ind.

A scholarship of \$200 was awarded to Frances Zupancic, of Helmsburg, Ind. Scholarships of \$150 each were given to Mary E. Allen, Springville, Ind.; Claudine Alward, Calumet City, Ill.; Alice Sue Dowen, Carbon, Ind.; Bonnie Gross, New London, Ind.; and John Rushton, Clayton, Ind. Students receiving scholarships of \$100 each are Anna Marie Money, Coatesville, Ind.; and Charles F. Morse, New York, N. Y.

President Cumings stated that additional scholarships will be announced at a later date.

Appointments at Canterbury

Five new appointments have been made to the faculty of Canterbury College, according to an announcement by the president Dr. Edgar C. Cumings. The appointments are effective in the fall of 1947.

Dr. Margaret E. Potzger, formerly on the faculty of Western Maryland College, has been appointed assistant professor of biology; Richard D. Evans, a recent graduate of Canterbury College, has been named instructor in the department of business; M. N. O'Bannon, recently on the staff of Franklin College, has been appointed associate professor of psychology and education; Chalmers S. Carson, of Akron, Ohio, has been made assistant professor of Spanish; and Miss Wynona Stuart, a former high school teacher, has been appointed instructor in the department of English.

Dr. Cumings also stated that Mrs. William M. Hillegas has been named to the post of executive alumni secretary.

Mr. Jones to Redlands

The University of Redlands, Redlands, Calif., has announced the institution of a new Church music department to begin next fall under the supervision of J. William Jones, who has been a member of the University Music School faculty for the past three years. Associated with Mr. Jones in the work of preparing students for careers in the Church-music field will be Dr. Leslie P. Spelman, professor of organ at the University of Redlands, and Miss Margaret Whitney Dow, also of the University music staff.

Mr. Jones has been a leader in the American Church music field for many years. Educated in this country and in England where he was associated for a time with the late C. Hylton Stewart, organist to the King and Queen of England at St. George's, Windsor, Mr.



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J. WILLIAM JONES

Jones is a native of New York state and for ten years, previous to 1938, served as organist and master of choristers at the Cathedral of All Saints, Albany, N. Y.

From June 16th to the 26th, Mr. Jones will serve as director of the Redlands University Church music conference, which will celebrate the institution of the extensive church music education program at the university next fall.

Dr. Trigg New President of St. Augustine's

Dr. Harold L. Trigg of Atlanta, associate executive director of the southern regional council, has accepted the presidency of St. Augustine's College, Raleigh, N. C., to which he was recently elected by the board of trustees. In a letter addressed to Bishop Penick of North Carolina, president of the board, Dr. Trigg stated that he would assume his new duties September 1st.

Dr. Trigg was born in Lynchburg, Va. He received the degree of A.B. from Morgan College, Baltimore, Md., and the degree of A.M. from Syracuse University. He has done additional graduate work at Columbia University. Morgan College gave him the degree of Doctor of Education, *honoris causa*, in 1940.

Dr. Trigg will be the first Negro to become president of St. Augustine's College since it was organized in 1867.

SEMINARIES

Mr. Dillistone Appointed at ETS

The Rev. Frederick W. Dillistone will join the faculty at the Episcopal Theological School, Cambridge, Mass., next fall as professor of theology.

Professor Dillistone entered Brasenose College, Oxford, in 1921 as a scholar. After taking a first class moderations in mathematics, he went on to receive the degree of A.B. in 1924. During the next two years he studied theology at Wycliffe Hall and received the diploma in theology. He also received the degree of A.M. from Oxford.

He began his work in the ministry as a curate in the Southsea parish where he served for two years. He and Mrs. Dillistone went out to Saharanpur for the Church Missionary Society to teach at the North India Theological College. Returning to England, Mr. Dillistone was for two years at St. James, Alpertown, and then for four years at St. Andrews City, in the diocese of Oxford. Mr. Dillistone agreed in 1938 to go to Wycliffe College in the University of Toronto, Canada, as professor of systematic theology. He stayed in Toronto until 1945, when he was called to be vice-principal at the London School of Divinity, the position he was holding when he was called to the Episcopal Theological Seminary.

Mr. and Mrs. Dillistone and their two sons and a daughter plan to arrive in Cambridge in July.

Sewanee Summer Session

Three outstanding theologians will come to Sewanee this summer to teach in the second post-war session of the Graduate School of Theology of the University of the South, according to the Rev. Royden K. Yerkes, director. They are:

The Rev. M. Bowyer Stewart, STD, D.D., professor of theology in the General Theological Seminary; the Rev. Massey H. Shepherd, Jr., Ph.D., assistant professor of Church history in the Episcopal Theological School; the Rev. A. Haire Forster, Ph.D., professor of Hellenistic Greek in the Seabury-Western Theological Seminary.

The visiting faculty members are men of national academic reputation. Dr. Shepherd is the author of *The Living Liturgy*, a recently published liturgical commentary.

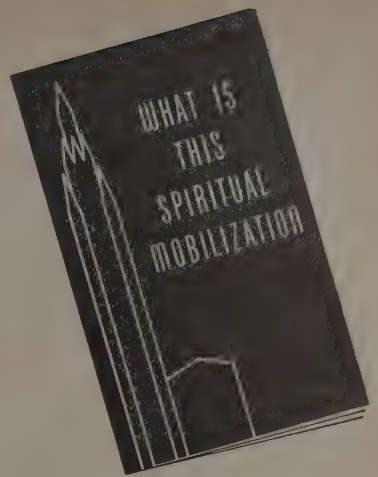
The school will be in session from July 28th to August 30th.

SECONDARY SCHOOLS

Commencement at St. Katharine's

Twenty-three seniors, one of the largest graduating classes in many years, received their diplomas on June 4th at St. Katharine's School, Davenport, Iowa. The diplomas were presented to the graduates by Bishop Haines of Iowa.

During the commencement address which was given by the Rev. Frederick Putnam of Iowa City, he sought the answer to the question, "For what are



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we living?" From the least to the most important he named the five commonly accepted reasons for our existence and placed emphasis on the most important phase—creative love.

Members of the graduating class, their parents, the board of trustees and advisory board and the administrative staff of St. Katharine's gathered for a luncheon after the commencement exercises. Bishop Haines acted as toastmaster and presented Mrs. Harry L. Thompson, new head of St. Katharine's.

New Headmistress at St. Katharine's School

Mrs. Harry Thompson, Amesbury, Mass., has accepted her appointment as Headmistress of St. Katharine's School, Davenport, Iowa, effective July 1st. The announcement was made by Bishop Haines of Iowa, president of the board of trustees. She will succeed Miss Ophelia S. T. Carr whose resignation was announced last month.

Mrs. Thompson was born in Greenfield, Mass., and was graduated from Tufts College *magna cum laude*. She also has the M.A. degree from Columbia University, and is a member of Phi Beta Kappa. During the war she served as chief of the field section, War Public Service Division of the Federal Works agency, New York City. For two years she has been executive secretary of the Northfield League, Inc. She has also had three years service on the staff of St. George's Church, New York City.

Dr. Rogers Resigns

The Rev. Dr. Edward Reinhold Rogers has resigned as of September 1st the position of rector of Boys' Home, near Covington, Va. Dr. Rogers was in charge of Boys' Home for more than 29 years; first as its superintendent and, after his ordination to the diaconate and the priesthood, as its rector.

The trustees of Boys' Home sponsored a testimonial dinner on May 27th in Honor of Dr. and Mrs. Rogers at which friends gathered from various parts of Virginia to express their admiration and affection. The after dinner speakers included Bishop Phillips of Southwestern Virginia, president of the trustees of the Home, who spoke first and served as toastmaster. Bishop Brown of Southern Virginia, vice president of the trustees, spoke for the clergy, Mr. James S. Darling, chairman of the executive committee of the trustees, spoke for the laity, and the Hon. Richard C. Stokes, an attorney of Covington, spoke for the community.

The Rev. John S. Wellford of Covington, chairman of the committee on arrangements for the dinner, handed to Dr. Rogers a package containing letters

from a great many friends who were unable to be present. Mr. Darling, on behalf of the trustees, presented to Dr. and Mrs. Rogers a handsome cabinet combination radio-victrola.

Succeeding Dr. Rogers in the care of the Home is Mr. Robert F. Burrowes with the title of "Director" since he is a layman. Mrs. Burrowes entertained many of the visitors at Gorton Lodge, the director's residence, before the dinner.

Dr. Rogers has accepted a call to the rectorship of St. Luke's Church, Hot Springs, Va.

Miss Turner New Head

Miss Susanna Pleasants Turner, until December 1946 a lieutenant-colonel with the WAC, has been elected headmistress of St. Catherine's School, Richmond, Va. She has accepted the position.

Miss Turner succeeds Mrs. Jeffery R. Brackett, who resigned after serving as headmistress for 23 years. Miss Turner, who is 33 years of age, is a communicant of St. John's Church, Roanoke, Va. She was graduated from Hollins College in 1935, and the following year she received the A.M. degree from Columbia University.

From 1937 to 1942 Miss Turner was connected with Chatham Hall, Chatham, Va., as teacher and secretary of admissions. In 1942 she joined the WAC and became a member of the first officer candidate class. During her four years in service, two years were spent in England, France, and Germany. She received the bronze star medal for her work as assistant personnel officer of the military government for Germany. Upon her return to the United States she was assigned duties with the War Department in connection with the re-education programs of Germany, Austria, Japan, and Korea.

PARISH LIFE

Rogation Sunday Service

Members of the churches and the grange of Hope, N. J., joined in a Rogation Sunday festival on May 11th in St. John's Methodist Church under the leadership of the Rev. Robert Lukens, pastor, and the Rev. W. Francis Allison, rector of St. Luke's Church and president of the Warren county Ministerial Association.

Four members of the community took part with the clergy in the service "Ceremony of the Soil." At the close of the service a representative of each family was given a package of soil with a prayer to be said as the earth was scattered over their own land.

LONG ISLAND

St. Philip's Burns Mortgage

St. Philip's Church, Brooklyn, N. Y., turned its mortgage on May 2d. Bishop DeWolfe of Long Island officiated at the ceremony, assisted by the rector, the Rev. John M. Coleman, and the Rev. Charles B. Sedgwick, curate. The vestry was represented by the senior warden, William A. Henry, and the junior warden, Cyril Robinson. The Bishop was the preacher at the service.

After the service, a luncheon was served in the parish house. The Bishop, Fr. Coleman, the Rev. Dr. J. H. Melish, Mr. Raymond Reisler, and Mr. Clifton

Bradley made addresses. The Rev. Frs. John T. Ogburn, E. H. Hamilton, Gordon Gillett, and Mr. and Mrs. Sands were also seated at the guest table.

LOUISIANA

Fr. Stuart Appointed Dean Of New Orleans Cathedral

The Rev. Albert R. Stuart, rector of St. Michael's Church, Charleston, S. C., has been elected dean of Christ Church Cathedral, New Orleans, La. Fr. Stuart will assume his new duties on October 1st. He succeeds the Very Rev. William Hamilton Nes, who is the new dean of Nashotah House, Nashotah, Wis.

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COMING EVENTS

September

9. Convocation of South Dakota, Watertown
21. Convocation of Idaho, Twin Falls
22. Meeting of the National Council; convocation of North Dakota, Fargo

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WANTED: Assistant to Rector, experienced and ability in youth work necessary. Inquire: Grace Church, Monroe, Louisiana, P.O. Box 1651.

CASEWORKER. Family Service Department, large Church agency in Eastern City. Salary up to \$2600. Qualifications must include at least one year of study at a credited School of Social Work. Reply Box P-3249, The Living Church, Milwaukee 3, Wis.

EMERGENCY! Woman for Practical Nursing in Church Home. Good Salary. Reply: St. John's Home, 1222 N. Cass St., Milwaukee 2, Wis.

WANTED: Curate for large growing city parish in the East. Young priest preferably single. Excellent opportunity. Adequate salary. Reply: Box T-3246, The Living Church, Milwaukee 3, Wis.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

William J. Gordon, Priest

The Rev. William J. Gordon died from a heart attack on March 26th. The funeral services were held in Spray, N. C., on March 28th with Bishop Penick of North Carolina and Bishop Jett, retired of Southwestern Virginia, officiating.

Mr. Gordon was born in Wilmington, N. C., May 11, 1882, the son of William Jones Gordon and Almeria Reston (Smith). He was educated at the University of the South, and the Episcopal Theological School. He was ordained to the diaconate in 1907 and to the priesthood in 1908 by Bishop Strange of East Carolina. Before becoming priest in charge of St. Luke's Mission, Spray, and St. Andrew's, Rockingham Co., N. C., where he served since 1910, Mr. Gordon was rector of the Church of the Advent, Williamston, Grace Church, Plymouth, and St. Martin's Church, Hamilton, N. C.

He is survived by his wife, six daughters, and a son.

Sarah Riddle Eager

Mrs. Sarah Riddle Eager, the oldest member of St. Mark's Church, San Antonio, Texas, died on May 5th at the age of 106. Funeral services were held in St. Mark's by Bishop Jones of West Texas, assisted by the Rev. J. Wilson Hunter and the Rev. Wilfred Myll.

Mrs. Eager was a remarkable figure in San Antonio's community life, a link between the 20th century and historic San Antonio. A tablet honoring Mrs. Eager was placed in St. Mark's parish house some years ago by her chapter of the DAR.

Anna C. Thadewald

Anna Charlotte Thadewald, treasurer of the N. Y. Sunday School Commission, died on May 9th, after a brief illness. Funeral services were held at the Church of the Holy Nativity, New York City, by the Rev. Charles J. Buck.

Miss Thadewald was associated with the Sunday School Commission for 40 years, having begun her work as bookkeeper. Through her long years of experience she became so thoroughly familiar with the various lesson systems that she was of invaluable assistance to hundreds of rectors, superintendents, and teachers in the selection of lesson courses suitable to their requirements; and few, if any, had such an extensive knowledge of available religious pictures.

CHANGES

Appointments Accepted

The Rev. Eric B. Ashoe, rector of Christ Church, Central City, Neb., will become rector of St. Mary's, Nebraska City, on August 1st. Address: 116 S. 9th St., Nebraska City, Neb.

The Rev. Roger Jack Bunday, priest in charge of Trinity Church, Huckleby, Grace Church, Rust City, and St. Andrew's, Moose Lake, Minn., will become chaplain at St. Luke's, Kalamazoo, and priest in charge of St. Luke's, Paw Paw, Mich. August 1st. Address: 247 W. Lovell St., Kalamazoo 8, Mich.

The Rev. Craig E. Eder, formerly curate at All Saints, Chevy Chase, Md., is now priest in charge of the Greenbrier Mission field. Address: St. Thomas' Church, White Sulphur Springs, W. Va.

The Rev. Hobart Jude Gary, formerly a student at Seabury-Western Theological Seminary, Evanston, Ill., is now locum tenens at St. James', Old Town, Maine. Address: Box 536, Old Town, Maine.

The Rev. Luther W. Gramly, formerly non-parochial, is now priest in charge of St. John's, Valentine, St. Mary's, Bassett, and St. John's, Cody, Neb. Address: Valentine, Neb.

The Rev. Frederick B. Jansen, formerly assistant at Grace Church, Riverhead, L. I., N. Y., and priest in charge of the Church of the Redeemer, Mattituck, N. Y., is now assistant at the Church of the Ascension, Rockville Centre, L. I. Address: 264 Hempstead Ave., Rockville Centre, L. I., N. Y.

The Rev. A. L. Kershaw, formerly rector of Christ Church, Bowling Green, Ky., is now chaplain to the Episcopal students at Miami University and Western College for Women, and priest in charge of the Church of the Holy Trinity, Oxford, Ohio, and may be addressed there.

The Rev. John L. O'Hear, assistant at St. Paul's,

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RECTOR of a parish near New York City can take Sunday duty in August. Reply Box N-3250, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

Cleveland Heights, Ohio, will become rector of that church September 1st.

The Rev. Henry Palmer Roberts, Jr., formerly a student at Senary-Western Theological Seminary, Evanston, Ill., is now priest in charge of the Church of the Good Shepherd, Ft. Worth, Texas. Address: 3636 Canyon Ridge Ave., Ft. Worth, Texas.

The Rev. Charles E. Taylor, formerly priest in charge of St. Augustine's, Gary, Ind., is now priest in charge of St. Philip's, Dallas, Texas. Address: 8618 Cedar Springs St., Dallas 9, Texas.

The Rev. Ralph T. Wolfgang, formerly a teacher in the high school, Tyrone, Pa., is now vicar of the Church of the Holy Trinity, Hollidaysburg, Pa. Address: 518 Allegheny St., Hollidaysburg, Pa.

Resignations

The Rev. C. Fletcher Howe, formerly priest in charge of St. Michael's Mission, Montebello, Calif., has retired. Address: c/o St. Clement's Church, 1515 Wilder Ave., Honolulu 54, T. H.

Changes of Address

The Rev. W. Dutton Dale, formerly addressed at P.O. Box 13, Allenhurst, N. J., should now be addressed at Rumson, N. J.

The Rev. C. E. Farrar, formerly addressed at 1539 Bonita Ave., Berkeley, Calif., should now be addressed at 258 Stanford Ave., Berkeley 8, Calif.

The Rev. Howard H. Hassinger, formerly addressed at 618 Library St., Evanston, Ill., should now be addressed at 629 Garrett Pl., in that city.

The Rev. Charles P. Jackson, formerly addressed at P.O. Box 361, Homestead, Fla., should now be addressed at P.O. Box 564 in that city.

The Rev. John B. Matthews, formerly addressed at 115 S. Cypress St., Kansas City, Mo., should now be addressed at 4330 McGee in that city.

The Rev. George A. Merifield, formerly addressed at 22 Church St., Mt. Clemens, Mich., should now be addressed at 79 S. Wilson Blvd., in that city.

The Rev. Walter H. Meyers, formerly addressed at 228 W. 11th St., New York, N. Y., should now be addressed at Box 209, Old Chelsea Station, in that city.

Ordinations

Priests

Long Island: The Rev. Albert Edward Campion was ordained to the priesthood by Bishop DeWolfe of Long Island in the Cathedral of the Incarnation, Garden City, L. I., N. Y., June 30th. He was presented by the Very Rev. H. S. Wood and the Very Rev. H. S. Kennedy preached the sermon. Fr. Campion is priest in charge of St. Stephen's, So. Ozone Park, N. Y. Address: 143-08 Sutter Ave., So. Ozone Park, N. Y.

Los Angeles: The Rev. Samuel McCray Garrett was ordained to the priesthood on June 27th in Grace Church, Newton, Mass., by Bishop Nash of Massachusetts for Bishop Stevens of Los Angeles. He was presented by the Rev. Warren D. McKenna and the Rev. Charles H. Buck, Jr., preached the sermon.

Milwaukee: The Rev. Nicholas Kouletsis, the Rev. John Carl Boggis, and the Rev. William Earl Weldon were ordained to the priesthood by Bishop Ivins of Milwaukee on June 29th in St. Luke's Church, Racine, Wis. Fr. Kouletsis was presented by the Rev. W. Freeman Whitman; Fr. Boggis was presented by the Rev. Killian A. Stimpson; and Fr. Weldon was presented by the Rev. Lloyd Thatcher. The Rev. Alexander Simpson preached the sermon. Fr. Kouletsis is curate at St. Luke's Church, Racine; Fr. Boggis is curate at St. Mark's, Milwaukee; and Fr. Weldon is curate at St. Matthew's, Kenosha, Wis.

New Jersey: The Rev. Alfred L. Mattes was ordained to the priesthood in the Chapel of St. Paul's Church, Englewood, N. J., by Bishop Washburn of Newark on June 20th. He was presented by the Rev. James A. Mitchell and the Very Rev. Arthur C. Lichtenberger preached the sermon. Mr. Mattes is curate at St. Paul's Church, Englewood, N. J., and may be addressed there.

Deacons

Kansas: Eugene Glenn Malcolm was ordained to the diaconate in Grace Church, Ottawa, Kans., by Bishop Fenner of Kansas on July 17th. He was presented by the Rev. Carlton A. Clark and the Rev. Laurence Spencer preached the sermon. Mr. Malcolm is deacon in charge of Grace Church, Ottawa, Kans. Address: 315 West 5th St., Ottawa, Kans.

Long Island: Arthur Leonard Fox was ordained to the diaconate in the Cathedral of the Incarnation, Garden City, L. I., N. Y., by Bishop DeWolfe of Long Island on June 30th. He was presented by the Rev. H. Olafson and the Very Rev. H. Kennedy preached the sermon. Address: 579 Roanoke Ave., Riverhead, N. Y.

Massachusetts: Marcus Brown Hall, Jr., was ordained to the diaconate by Bishop Nash of Massachusetts in Grace Church, Newton, Mass., on June 27th. He was presented by the Rev. Robert W. Woodroffe and the Rev. Charles H. Buck, Jr., preached the sermon.

Ohio: Franklin James Klohn was ordained to the diaconate in Grace Church, Sandusky, Ohio, by Bishop Tucker of Ohio on June 25th. He was presented by the Rev. Hunsdon Cary, Jr., and the Ven. Donald Wonders preached the sermon. Mr. Klohn is assistant at Grace Church, Galion, Ohio, and may be addressed there.

Marriages

The Rev. Llewellyn Williams and Miss June Walker Lee were married by Bishop Kemener, Suffragan Bishop of Minnesota, on June 24th in Christ Church, St. Paul, Minn. Fr. Williams is rector of St. Philip's Church, St. Paul, Minn.

Correction

The correct title of the organization sponsoring the Flag Day Service at St. Paul's Chapel, Trinity Parish, New York City, is "Sons of the Revolution in the State of New York," and not "Sons of the American Revolution" as incorrectly listed [L. C., June 29th].



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ST. THOMAS' Rev. Francis F. Lynch, r
3115 The Alameda
Sun HC 7:30, 8:30, 9:30, 11

BRANDON, VT.

ST. THOMAS' Rev. Philip W. Roberts, r
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Grace Church, Forest Dale Sun 9

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one of America's most beautiful churches
Sun 8 HC, 11 MP & Ser; Thurs & HD 10:30 HC

Key—Light face type denotes AM, black face, PM; anno, announced; copt, copment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

CEDAR RAPIDS, IOWA

GRACE Rev. Albert Colbourne, r
A Avenue & 6th Street, NE
Sun HC 8, Ch S 9:45, Cho Eu 11, EP 7:30; Mon
thru Thurs 7; Fri 9; Sat 8; Penance Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, HC Others posted

ST. PETER'S 621 Belmont Avenue
Rev. John H. Scambler, Th.D., r; Rev. Gowan H.
Williams, ass't
Sun 8 & 11; Wed 7; Fri 11:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale
Sun Mass: 8, & 10:45 (High)
R. Priest, r

DELAVAN, WIS.

CHRIST CHURCH The Lakeland Parish
Sun 9 Eu & Ser, 11 Morning Service & Ser; Fri 7:30;
HD 7:30 & 9 HC; 5 EP

DENVER, COLO.

ST. MARK'S Rev. Walter Williams
E. 12th Ave. and Lincoln Street
Sun 8, 9:30 & 11; Wed HC 10; Thurs & HD, HC 7

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Sun Masses: Sun 7, 9, & 11 (High)
Rev. Wm. O. Homer, B.D.

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 10, 9:40 MP; Wed & HD Low
Mass 9:30

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Gordon E. Brant
Sun 8, 9:30, 11; Daily: HC 7:30, Fri 10

GLEN COVE, L. I., N. Y.

ST. PAUL'S 28 Highland Road
Rev. Lauriston Castleman, M.A.
Sun 8 HC, 11 Morning service & Ser

HIBBING, MINN.

ST. JAMES' Rev. John M. Hennessy, r
Sun 8, 9:30, 10:30; Daily: HC 7:30, Wed & Sat 10

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
5140 Finley Avenue
Sun Masses: 8, 9:30 & 11

ST. STEPHEN'S Rev. Charles Howard Perry, r
6129 Carlos Avenue
Sun 7:30 HC, 10 Service and Ser

HOUSTON, TEXAS

CHRIST CHURCH Texas & Fannin St.
Rev. Hamilton H. Kellogg, S.T.D., r; Rev. Wm.
B. L. Hutcheson, Rev. Dorsey G. Smith, assoc.
Sun HC 7:30, 9:30, Service & Ser 11
Daily: HC 7, Chapel



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



KINGSTON, N. Y.

HOLY CROSS Rev. Stanley Dean, r
Pine Grove Avenue
Sun Low Mass 7, High Mass & Ser 10; Daily 7
(ex Fri 9); Confessions Sat 4 to 5 and 7 to 8

LAKE MAHOPAC, N. Y.

HOLY COMMUNION Rev. Walter Boardman
Wright, v
Sun 8, 10:45 HC; 11 Morning Service & Ser; HD 8 HC;
Church is open at all times

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

MASPEH, L. I., N. Y.

ST. SAVIOUR'S Rev. Frederick W. Lightfoot
58th Street and 57th Road
Masses: Sun 8, 10:30; Wed 9:30; Fri 7
Confessions: Sat 7-8

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays:
7:30, (also 9:15 HD & 10 Wed); HC;
9 MP; 5 EP Sung; Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; Weekdays:
HC Wed 8, Thurs & HD 10:30
The Church is open daily for prayer

ST. CLEMENT'S 423 W. 46th St. near 9th Ave.
Sun Masses: 8, 9:30; Daily: 8; Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J.
Glover, v; Rev. George E. Nichols, c
Sun 8, (HC) 11 MP & Ser, 9:30 CH S; 11 Ch S;
4 EP; Thurs & HD 11 HC; Tues 11 Service of
Divine Healing

HOLY TRINITY Rev. J. A. Paul
316 East 88th Street
Sun 8 HC, 11 Morning Service & Ser; Weekdays:
HC Thurs 11

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays:
HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 & by appt

ST. JAMES' Rev. H. W. B. Donegan, D. D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4
Evening Service & Ser; Weekdays: HC Wed 7:45 &
Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C: Thurs
4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D. r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

NEWPORT NEWS, VA.

ST. PAUL'S 221 34th Street
Rev. Theodore V. Morrison, r; Rev. Colgate
Daughtrey, c, during July
Sun 8:15 HC, 10 & 11

OMAHA, NEBR.

TRINITY CATHEDRAL 18th & Capitol Ave.
Rt. Rev. Howard R. Brinker; Very Rev. Chilton
Powell; Rev. Mark McCallum
Sun HC 8, 11, 1st Sun Cho Eu 9:30, other Sundays
MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

ONTARIO, CALIF.

CHRIST CHURCH Euclid Ave. at "C" St.
Rev. J. M. York, r; Rev. R. C. Sutherland, r
Sun Masses: 8 & 11; Daily: 7:30, Thurs 9; Days
of Obligation: 7 & 9; Devotions & B 1st Fri 8;
Confessions: 5 & 8; An Altar for definite Catholic
Clergymen

PETOSKEY, MICH.

EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukazoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber
R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC
1st Sun)

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fifer, Th.B.
Sun: Holy Eu 8, Mat 10:30, Sung Eu & Address 11,
EP 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs
& HD 9:30; Lit Fri 7:40, EP & Int 5:30 Daily
Confessions: Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 3; HC: 8 daily, Fri 7:30 & 10:30;
HD 10:30

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8, 10:30; HD 9

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR 515 Commercial St.
Rev. William L. Bailey, r
Sun 8:30, 11; Fri 9:30; HD 8:30

RIDGEWOOD, (Newark) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

RIVERHEAD, L. I., N. Y.

GRACE Ven. Charles W. MacLean
Sun 8, 9:30, 11
Daily HC 8

ST. ALBANS, L. I., N. Y.

ST. ALBAN THE MARTYR Rev. Warren Morris
Sun Holy Eu & Ser 8:30; Mon, Tues, Fri, 7; Other
days 9; Confessions Sat 4 to 6

ST. FRANCISVILLE, LA.

GRACE Rev. Robert G. Donaldson, B.D.
Sun 7:30 HC, 9:30 MP & Ch S, 11 MP & Ser; HC
& Ser 1st Sun; 7:30 EP & YPSL; Fri 10 HC, 7:30
EP Lecture

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11;
Wed 9:30; Thurs 10



CHURCH OF THE HOLY CROSS
KINGSTON, NEW YORK

SALINA, KANSAS

CHRIST CATHEDRAL 134 S. 8th
Very Rev. F. W. Litchman, dean
Sun 7:30 & 9; Thurs 9; HD 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
July: Sun Masses 8 & 11; August: Low Mass 11;
HD 7:30 & 10

SAN FRANCISCO, CALIF.

ST. FRANCIS San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S
Rev. G. F. Bambach, B.D., r; Rev. Darwin Kirby,
Jr., S.T.M., associate r
Sun 8, 11, 7:30 HC; HD 7 & 10; Tues 7, Thurs
10; Daily: MP 9:30, EP 5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

SHEBOYGAN, WIS.

GRACE Rev. William Elwell
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Mon, Tues, & Fri 7, Wed
8, Thurs 9; Confessions: Sat 5-6

SIERRA MADRE, CALIF.

ASCENSION The Little Church in the Mountains
Sun 7:30, 9:30 (High) and 11:15; Weekdays:
Tues & HD 8, Thurs 10, Fri 7:30
Confessions Sat 11-12, 5-6

SONORA, CALIF.

ST. JAMES' "The Little Red Church"
Sun HC 8, MP & Ser 11; HC 11 1st Sun
St. Mark's, Twain-Harte 1 & 3 Sun 7:30

SPOKANE, WASH.

HOLY TRINITY Rev. Ernest J. Mason, r
1832 W. Dean Avenue
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other
days 9; Confessions: Sat 4-5, 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Wil-
liam C. Cowles, ass't
Sun Mass: July and August 9:30; Daily: 7:30

SUFFERN, N. Y.

CHRIST CHURCH
Rev. F. A. Nichols, r
Sun 11

UTICA, N. Y.

GRACE Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 11, 4:30; Tues & Thurs HC 10; Fri HC 7:30

VENTNOR CITY (Atlantic City), N. J.

EPHAPATHY Rev. Mainert J. Peterson
6600 Atlantic Avenue
Sun Eu 8, Ch S 9:45, 11 Eu 1st & 3d, MP 2d &
4th; Daily Eu 8 ex Wed 10:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30 & 11, Sung 9:30
Daily: 7; Confessions Sun 8:45-9:15

EPHAPATHY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard
Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs
11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Littleford, r; Rev. G. William Robinson;
Rev. William R. Cook, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD
9:30

WHEELING, W. VA.

ST. PAUL'S Rev. Graham Luckenbill, Th.B.
HiWay U. S. 40 at Monument Place, Elm Grove
Sun 9 HC, 9:30 Ch S, 11 Cho Mat & Ser

WILDWOOD, N. J.

ST. SIMEON'S-BY-TH-SEA Rev. Wm. C. Hellman
Sun HC 7:30, Cho Eu 10:30; Ch S 10:30, EP 7:30
Thurs & HD 9; Vacationists cordially welcome